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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed *chiefly gratis*

BY

PRATAP CHANDRA ROY, C. I. E.

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NOTICE.

The *Adi Parva* has been finished. So far as subscribers are concerned, I cannot say that I have achieved success. Of the crowned heads in India, my obligations are specially due to their Highnesses the Maharajahs of Travancore, Cashmere, and Indore. I have also to thank the Governments of Bengal and the N. W. Provinces for the grants they have both made in aid of the work. Sir. Rivers Thompson has been pleased to make a grant of Rs. 5,000 payable in annual instalments of Rs. 1,000 for five years, and Sir Alfred Lyall, so far as his Government is concerned, has subscribed for 60 copies of tbe work at Rs. 50 a copy. If the other Local Governments make similar contributions, my anxiety for funds to complete what I have begun may be considerably lessened. To the Press, Indian, European, and American, as also to the numerous Sanskritists of Europe and America, I am much obliged for the active sympathy and encouragement I have uniformly received in course of my humble labors. The press of England, however, has been comparatively indifferent. None of the great journals of England, daily, weekly, or monthly, has yet noticed the work. The reason is not far to seek. English Sanskritists of note may still be counted on one's fingers. To the general reader in England, the Mahābhārata is, perhaps, quite unknown. A few many have only heard of it. But as regards its contents it is still classed with the institutes of Tamarlane, or the precepts of Confucius. To the English *savants*, however, I am particularly grateful. From the very commencement of the task, Dr, Rost, the learned Librarian of the India office, has done everything in power to

encourage me. And as regards Professor Max Müller, the work itself would never have been undertaken but for him.

To my countrymen I would say that I have great faith in their liberality. The age is past when Indian students used to spout Byron over dishes of beef with the glass circling round in quick succession. Under influences more wholesome and due to a variety of causes, the English-educated native of India has learnt to respect his ancestors. His pride also in Vyāsa and Vālmiki, in Kālidasa and Bhavabhuti, in Gautama and Kapila, is genuine. As regards, again, the veneration of the orthodox classes for the ancient literature of their country, it is real and deep. An appeal, therefore, to the liberality of my countrymen in aid of a work like the one undertaken by the" Dātavya Bhārata Kāryalaya" cannot be unsuccessful.

Dătavya Bhărata Kāryālaya.
1. Rājâ Gooroo Dăss' Street
Calcutta.

PRATAP CHANDRA ROY.

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FINIS.

THE MAHABHARATA

SABHA PARVA.

SECTION I.

(Sabhākriyā Parva.)

Om! Having bowed down to Nārāyana, and Nara the most exalted male-being, and also to the goddess Saraswati, must the word Jaya be uttered.

Vaiçampāyana said.—"Then in the presence of Vāsudeva, Maya, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words, saying,—'O son of Kunti, saved have I been by thee from this Krishna in anger and from Pāvaka (fire) desirous of consuming me! Tell me what am I to do for thee!'

"Arjuna said.—'O great *Asura*, everything hath already been done by thee(even by this offer of thine)! Blest be thou Go whithersoever thou likest! Be kind and well-disposed towards me as we are even kind and well-pleased towards thee!

"Maya said.—'O bull amongst men, that which thou hast said is deserving of thee, O exalted one! But, O Bhārata, I desire to do something for thee cheerfully! I am a great artist, even the Viçwakarman of the Dānavas! O son of Pāndu, being what I am, I desire to do something for thee!'

"Arjuna said.—'O sinless one, thou regardest thyself as saved (by me) from instant death. When it hath been even so, I cannot make thee do anything for me. At the same time, O Dānava, I do not wish to frustrate thy intentions! Do thou something for Krishna. That will be sufficient requital for my services to thee.'"

Vaiçampāyana said.—"Then, O bull of the Bharata race, urged by Maya, Vāsudeva reflected for a moment as to what he should order Maya to accomplish. The lord of the uni-

verse and the creator of every object, Krishna, having reflected in his mind, commanded Maya, saying,—'Let a palatial amphitheatre as thou choosest be built (by thee), if thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishthira the just! Indeed, built thou a palace such that persons belonging to the world of men may not be able to imitate it even after examining it with care while seated within. And, O Maya, build thou a mansion in which we may behold (a mixture of) celestial, *Asura* and human designs!'"

Vaiçampāyana continued.—"Having heard those words, Maya, became exceedingly glad. And he forthwith built an auspicious palace for the son of Pāndu like unto the palace of the celestials themselves. Then Krishna and Pārtha, having represented everything unto king Yudhishthira the just, introduced Maya unto him. Yudhishthira received Maya with respect, offering him the worship he deserved. And, O Bhārata, Maya accepted that worship thinking highly of it, And, O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pāndu the history of the Dānava Vrishá-parva. And that foremost of artists then, having rested awhile, set himself, after much reflection, to build a palace for illustrious sons of Pāndu. And agreeably to the wishes of both Krishna and the sons of Prithā, the illustrious Dānava of great prowess, having performed on an auspicious day the initiatory rites of propitiation, and having gratified also thousands of principal Brāhmanas with sweetened milk and rice and with presents of various kinds of wealth, measured out a piece of land five thousand cubits square, that was delightful and exceedingly handsome to behold and that was favorable to the construction of a building well suited to the exigencies of every season."

Thus endeth the first Section in the Sabhākriyā of the Sabhā Parva.

Section II.

(Sabhā-kriyā Parva continued.)

Vaiçampāyana said.—"Janārddana deserving the worship of all, having lived happily at Khāndavaprastha for sometime, worshipped all the while with love and affection by the sons of Prithā, became desirous one day of leaving Khāṇḍavaprastha for beholding his father. That possessor of large eyes unto whom was due the obeisance of the universe then saluted both Yudhishthira and Prithā and made obeisance with his head unto the feet of his father's sister! Thus reverenced by Keçava, Prithā smelt his head and embraced his own sister. The illustrious Hrishikeça, approaching her affectionately, his eyes filled with tears, spoke unto the amiable Subhadrā of sweet speech words of excellent import and truth, and terse and proper unanswerable and fraught with good. Subhadrā also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives (on the paternal side). And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Krishnā and Dhaumya. And that best of men duly made obeisance unto Dhaumya, and consoling Draupadi obtained her leave. Then the learned and mighty Krishna, accompanied by Pārtha, went to his cousins. And surrounded by the five brothers, Krishna shone like Cakra in the midst of the celestials. And he whose banner bore the figure of Gadura, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. And the bull of the Yadu race then worshipped the gods and Brāhmanas with floral wreaths, *montras*, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner into the outer apartments, and issuing thence he made unto Brāhmanas deserving of worship offerings of vessels of curd

and fruits and fried grain and caused them to pronounce benedictions upon him. And making presents also unto them of wealth, he walked round them. And ascending his excellant car of gold endued with great speed and banner bearing the figure of Tārkhya (Gadura) and furnished also with mace, discus, sword, and his bow *Sharnga*, and other weapons, and yoking there unto his horses Caivya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishthira the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteers Dāruka to stand aside, himself took the reins, And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him a white *chāmara* furnished with a handle of gold. And the mighty Bhimasena also accompanied by the twins, and the priests and citizens, all followed Krishna behind. And Keçava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favorite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhishthira and Bhima, embraced the twins. And embraced in return by the three elder Pāndavas, he was reverentially saluted by the twins. And having gone about half a *Yojana*, Krishna, that subjugator of hostile towns, respectfully addressed Yudhishthira and requested him, O Bhārata, to stop (following him further). And Govinda, conversant with every duty, then reverentially saluted Yudhishthira and took hold of his feet. But Yudhishthira soon raised Keçava and smelt his head. King Yudhishthira the just, the son of Pāndu, having raised Krishna endued with eyes like lotus leaves and the foremost of the Yādava race, gave him leave, saying, 'Go!' Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pāndavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amrāvati. And from the love and affection they bore him, the Pāndavas gazed at Krishna as long he was within sight, and their minds also followed him when he became out of sight. And Keçava of agreeable person soon dis-

appeared from their sight, unsatiated though their minds were with looking at him. And those bulls among men, the sons of Pṛithā, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna on his car soon reached Dwārakā followed by that hero Sātyaki. And the Cauri the son of Devaki, accompanied by his charioteer Dāruka reached Dwārakā with the speed of Gadura."

Vaiçampāyana continued.—"Meanwhile king Yudhishthira of unfading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the comany of Draupadi. And Keçava also, worshipped by the principal Yādavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his renowned mother and saluting (his brother) Valadeva, he of eyes like lotus leaves took his seat. Embracing Pradyumna, shāmva, Nishatha, Chārudeshna, Gada, Aniruddha, and Bhānu, and obtaining the leave of all the elderly men, Janārddana entered the apartments of Rukmini."

Thus endeth the second Section in the Sabhākriyā of the Sabhā Parva.

Section III.

(Ṣabhākriyā Parva continued.)

Vaiçampāyana said.—"Then Maya addressed Arjuna, that foremost of successful warriors, saying,—I will go now with thy leave. but I will come back soon. On the north of the Kailāça peak near the mountains of Maināka while the Dānavas were employed in a sacrifice on the banks of the Vindu lake, I gathered a delightful and variegated *vanda* (mass of rough materials) composed of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it is yet existing, I will come back, O Bhārata, bringing it with me. I shall then commence the construction of the delightful palace of the Pāndavas, which is to be adorned with every kind of gems and

celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the king (of the Dānavas) after slaughter therewith of all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of enduring great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gāndiva is for thee! There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I will give all these to thee without doubt.' Having spoken thus unto Pārtha, the *Asura* went away in a north-easterly direction. On the north of Kailāça in the mountains of Maināka, there is a huge peak of gems and jewels called Hiranya-çringa. Near that peak is a delightful lake of name Vindu. There on its banks had dwelt king Bhagiratha for many years, desiring to behold the goddess Gangā since called Bhāgirathee after that king's name. And there, on its banks, O thou best of the Bhāratas, the illustrious lord of every created thing had performed a hundred grand sacrifices. There, for the sake of beauty, though not according to the dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, performing those sacrifices the thousand-eyed lord of Cachi became crowned with success. There the fierce Mahādeva, the eternal lord of every creature, took up his abode after having created all the worlds and there he dwelleth worshipped with reverence by thousands of spirits. There Nara rnd Nārāyana, Brahmā and Yama and Sthānu the fifth, perform their sacrifices at the expiration of a thousand *yugas*. There, for the establishment of virtue and religion, Vāsudeva had with pious devotion performed his sacrifices extending for many long years. There were placed by Keçava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bhārata, Maya brought away the club and the conch-shell and the various crystalline articles that had belonged to king Vrisha-parva. And the great *Asura*, Maya, having gone thither, possessed himself of the whole of that great wealth which was guarded by Yakshas and *Rākshas*. And bringing them away, the *Asura*

constructed therewith the peerless palace. And the palace was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna that excellent and best of conch-shells at whose sound all creatures trembled in awe. And the palace that Maya built, consisting of columns of gold, occupied, O monarch, an area of five thousand cubits. And the palace, like unto that of Agni or Surya or Soma, possessing an exceedingly beautiful form, shone in great splendour, and by its brilliance seemed to darken the bright rays themselves of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. And like unto a mass of new clouds conspicuous in the sky, the palace rose filling the view. Indeed, the palace that the intelligent Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was, withal, so rich and well-built, that in beauty it far surpassed the Sudharmā of him of the Daçārha race, or the mansion of Brahmā himself. And eight thousand *Rākshasas* called Kinkaras, fierce, large-bodied, and endued with great strength, with red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and support that palace. And within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-colored gems and stalks of bright jewels, and other water flowers also of golden leaves. And acquatic fowls of various species sported on its bosom. And itself variegated with full-blown lotuses and with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of stairs made of crystal leading from the banks to the edge of the water. And the gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land

and fell into it with eyes open. And many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever-blossoming, they were all charming to behold. And artificial woods were planted around always emitting a delicious fragrance. And there were many tanks also in the grounds lying about the mansion, that were adorned with swans and *Karandavas* and *Chakravakas*. And the breezes, bearing the fragrance of lotuses growing in the water and of those growing on land, ministered unto the pleasure and happiness of the Pāndavas. And Maya having constructed such a palatial amphitheatre in fourteen months, represented its completion unto Yudhishthira."

Thus endeth the third Section in the Sabhākriyā of the Sabhā Parva.

Section IV.

(Sabhākriyā Parva continued.)

Vaiçampāyana said.—"Then that chief of men, king Yudhishthira, entered that palatial amphitheatre, having first fed ten thousand Brāhmanas with preparations of milk and rice mixed with clarified butter and honey, with fruits and roots, and with pork and venison. And the king gratified those superior Brāhmanas who had come from various countries with food seasoned with seasamum, with vegetables called *jibanti*, with rice mixed with clarified butter, with different preparations of meat, with, indeed, various kinds of other food,—with numberless viands that are fit to be sucked and innumberable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brāhmanas a thousand kine. And, O Bhārata, the voice of the gratified Brāhmanas saying,—'What an auspicious day is this!' Became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial amphitheatre, having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began by exhibiting their skill, to gratify that illustrious son

of Dharma. And celebrating his entry into the palace thus, Yudhishthira with his brothers sported within that palace like Cakra himself in heaven. And upon the seats in that palace sat, along with the Pāndavas, *Rishis* and kings that came from various countries. Asita and Devala, Satya, Sarpamāli, and Mahāçirā; Arvāvasu, Sumitra, Maitreya, Sunaka, and Vali; Vaka, Dālvya, Sthulaçirā, Krishna-Dwaipāyana, and Cuka; Sumanta, Jaimini, Paila, and the disciples of Vyāsa, *viz.*, ourselves; Tittiri, Yājnavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animāndavya, and Kauçika; Dāmoshnisha and Traivali, Parnāda, and Varajānuka, Maunjāyana, Vāyubhaksha, Pārāçarya, and Sārika; Valivāka, Silivāka, Satyapāla, and Krita-çrama; Jātukarna, and Cikhāvat, Alamva, and Pārijātaka; the exalted Parvata, and the great *Muni* Mārkandeya; Pavitrapāni, Sāvarna, Bnāluki, and Gālava; Janghābandhu, Raibhya, Kopavega, and Bnrigu; Harivabhru, Kaundinya, Vabhrumāli, and Sanātana; Kakshivat, and Aushija, Nāchiketa, and Gautama; Painga, Varāha, Cunaka, and Cāndilya of great ascetic merit; Kukkura, Venujangha, Kālāpa and Katha;—these virtuous and learned *Munis* with senses and souls under complete control, and many others, as numerous, all well-skilled in the *Vedas* and Vedāngas, and conversant with morality, and pure and spotless in behaviour, waited on the illustrious Yudhishthira, gladdening him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Munjaketu, Vivardhana, Sangrāmjit, Durmukha, the powerful Ugrasena; Kakshasena, the lord of the Earth, Kshemaka the invincible; Kamatha the king of Kāmvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god of that wieldeth the thunder-bolt maketh those Asuras, the Kālakeyas, tremble before him; Jatāsura, and the king of the Madrakas, Kunti, Pulinda the king of the Kirātas, and the kings of Anga and Vanga, and Pundraka and Pāndrya, and the king of Udhara, and Andhaka; Sumitra, and Saivya that slayer of foes; Sumanas the king of the Kirātas, and Chānur the king of the Yavanas, Devarāta, Bhoja, and he called Bhimaratha, Crutāyudha the king of Kalinga, Jayasena the

king of Magadha; and Sukarman, and Chekitāna, and Puru that slayer of foes; Ketumāta, Vasudāna, and Vaideha and Kritakshana; Sudharman, Aniruddha, and Crutāyu endued with great strength; the invincible Anuparāja, the handsome Karmajit; Ciçupāla with his son, and the king of Karusha; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, *viz.*, Ahuka, Viprithu, Gada, Sārana, Akrura, Kritavarman, and Satyaka the son of Cini; andBhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen the Kaikeyas, and Yajnasena of the Somaka race;—these Kshatriyas endued with great might, all well-armed and wealthy, and many others as numerous and regarded as the foremost, all waited on Yudhishthira the son of Kunti in that *Sabhā*, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishthira. And, O king, the princes, also of the Vrishni race,—*viz.*, Pradyumna (the son of Rukminy), and Cāmva, and Yuyudhāna the son of Satyaka, and Sudharman and Aniruddha, and Caivya that foremost of men, —acquired their science of arms under Arjuna on that occasion. These and many other kings, O lord of Earth, used to wait on Yudhishthira And that friend of Dhananjaya, Tumvuru, and the *Gandharva* Chitrasena with his ministers, and many other *Gandharvas* and *Apsaras*, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions, singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pāndu and the *Rishis* who sat in that *Sabhā*. And seated in that *Sabhā*, those bulls among men, of rigid vows and devoted to truth, all waited upon Yudhishthira like the celestials in heaven waiting upon Brahmā."

Thus ends the fourth Section in the Sabhākriyā of the Sabhā Parva.

Section V.

(Lokapāla Sabhākhyānā Parva.)

Vaiçampāyana said.—"While the illustrious Pāndavas were seated in that *Sabhā* along with the principal *Gandharvas*, there came, O Bharata, unto that assembly the celestial *Rishi* Nārada. Conversant with the *Vedas* and *Upanishadas*, worshipped by the celestials, acquainted with histories and Purānas, well-versed with all that occured in ancient *kalpas*, skilled in *Nyāya* and the truths of moral science, possessing a complete knowledge of the six *Angas* (*viz.*, proṇunciation, grammar, prosody, explanation of obscure terms, description of religious rites, and astronomy), a perfect master of reconciling contradictory texts and differentiating the application of general principles to perticular cases, as also of interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory, acquainted with the science of morals and politics, learned, proficient in distinguishing things inferior from superior, skilled in drawing inferences from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions, capable of answering successively Vrihaspati himself while arguing, with definite conclusions properly framed about religion, pleasure, profit, and salvation, of great soul—beholding this whole universe, above, below, and around, as if it were present before his eyes, master of both the *Sankhya* and *Yoga* systems of philosophy, ever desirous of humbling the celestials and *Asuras* by fomenting quarrels among them, conversant with the science of war and treaty, proficient in making dispositions by judging of things not within direct keen, as also in the six sciences of treaty, war, march, maintaining of posts against the enemy, stratagems by ambuscades and reserves, and thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any curse of action,—possessed of these and numberless other accomplishments, the *Rishi*, having wondered over the different worlds, came into that *Sabhā*. And cht celestial *Rishi* of immeasurable splendour, endued with

great energy, was accompanied, O monarch, by Pārijātā and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the *Rishi* came thither and was filled with gladness upon beholding the Pāndavas. And the Brāhmana, arrived there, paid homage unto Yudhishthira by uttering blessings on him and wishing him victory. Beholding the learned *Rishi* arrive, the eldest of the Pāndavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the *Rishi*, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the *Arghya* including honey and the other ingredients. Conversant with every duty the monarch also worshipped the *Rishi* with gems and jewels and with his whole heart. Receiving that worship from Yudhishthira in proper form, the *Rishi* became gratified. Thus worshipped by the Pāndavas and the great *Rishis*, Nārada, possessing a complete mastery over the *Vedas*, said unto Yudhishthira the following words bearing upon religion, pleasure, and profit.

"Nārada said.—"Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Thy mind sinketh not under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and profit practised by thy ancestors towards the three classes of subjects (*viz.*, good, indifferent, and bad)? Injurest thou religion, for the sake of profit, or profit for the sake of religion, or both religion and profit for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, pleasure, and profit, dividing thy time judiciously? O sinless one, with the six attributes of kings (*viz.*, cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (*viz.*, sowing dissensions, chastisement, conciliation, gifts, incantations, medicines, and magic)? Examinest thou also, after a

survey of thy own strength and weakness, the fourteen possessions of thy foes? (These are, the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food-supply, computation of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c.), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officers of state (*viz.*, the governor of the citadel, the commander of forces, the chief judge, the general in inferior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, became idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee? Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes, and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral themselves towards thee? And, O hero, hast thou made persons like thyself, persons that are old, in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bhārata, the victories of kings have for their basis counsels! O child, is thy kingdom protected by ministers learned in the *shastras*, keeping their counsels close? Foes are not injuring it? Thou hast not become a slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou in the small hours of night of what thou shouldest do and what not do the next day? Thou settlest nothing alone, nor takest counsel with many? The counsels thou hast resolved upon do not become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou not the agricul-

turists out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted, incoruptible, and possessed of practical experience? And, O brave king, I hope people only know the measures already accomplished by thee and those that have been partially accomplished and are waiting for completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the reasons of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned conferreth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, having his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, is there even one such minister with thee? Seekest thou to know everything about the eighteen *Tirthas* of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honorest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath some well-behaved, intelligent, and guileless Brāhmana, well up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remained thee in proper time as to when thy *homa* hath been performed and when it should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent in neutralising the effects of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed in high offices ministers that are guileless and well-

conducted for generations and above the common people? Oppressest thou thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom taking thy orders? Do thy ministers ever slight thee, like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of warfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops in the appointed time their sanctioned rations and pay? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations leadeth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal men, high-born and devoted to thee, ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled, is ever permitted by thee to rule as he likes many concerns together appertaining to the army. Is any servant of thine, who hath accomplished well a particular business by the expenditure of especial ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge, with gifts of wealth and honor proportionate to their qualifications. Dost thou support, O bull of the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Prithā, with paternal affection the foe that hath come to thee from fear and him that hath been weakened, him also that hath sought thy shelter having been vanquished in battle? O lord of Earth, art thou equal unto all men, and can every one approach thee without fear as if thou wast their mother and father? And, O bull of the

Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces, against thy foe when thou hearest that he is in distress? O subjugator of all foes, beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, and convinced that the resolutions thou hast formed, and defeat in their execution, depend upon the *twelve mandalas* (such as reserves, and ambuscades, &c.), and having paid the troops their pay in advance? And, O persecutor of all foes, givest thou gems and jewels, as they deserve, unto the principal officers of thy enemy, without thy enemy's knowledge? O son of Prithā, seekest thou to conquer thy incensed foes that are slaves of their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of conciliation, gift (of wealth), producing disunion, and application of strength? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy *Chamus* consisting of four kinds of forces *viz.*, the regular troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients *viz.*, cars, elephants, horses, officers, infantry, camp-followers, spies possesing a thorough knowledge of the country, and ensigns) led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food and the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables, arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and

public servants, then those servants from thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagance of expenditure in respect of thy drinking, sports, and women? Is thy expenditure always covered by a fourth, a third, or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other porteges, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always apprise thee every day in the forenoon of thy income and expenditure? Dismissest thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bhārata, dost thou employ superior, indifferent, and low men, after examining them well, in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented? Are large tanks and lakes established all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? The agriculturists in thy kingdom want not either seed or food? Grantest thou with kindness loans (of seed-grain) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending on interest, managed by honest men? Upon these, O monarch, depends the happiness of thy people! O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? And are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy towns pursued by thy police over the even and the uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confi-

dence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner appartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully? O son of Pāndu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O repressor of all foes, do men dressed in red and armed with swords and adorned with ornaments stand at thy sides to protect thy person? A monarch, behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Prithā, seekest thou to cure bodily diseases with medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are all well-conversant with the eight kinds of treatment and are all attached and devoted to thee! Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, from covetousness or folly, of their pensions, the porteges who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of thy troops; that are strong, by the help of good counsels or by the help of both counsels and troops? Are all the principal chieftains (of thy empire) all devoted to thee? Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brāhmanas and wise men according to their merits in respect of all the branches of learning? I tell thee, such worship is, without doubt, highly beneficial to thee! Hast thou faith in the religion based on the three (*Vedas*) and practised by men who have gone before thee? Dost thou carefully follow the practices that were

followed by them? Are accomplished Brāhmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passing under complete control and singleness of mind, strive to perform the sacrifices called *Vājapeya* and *Pundarika* with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brāhmanas, and the tall trees, (banians) in villages, that are of so much benefit to the people? O sinless one, inspirest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand at thy side? O sinless one, are thy inclination and practice such as I have described them and as always enhance the duration of life, and spread one's renown, and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole Earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken on a false charge of theft by thy ministers ignorant of *çāstras* acting from temptation? And, O bull among men, I hope thy ministers never, from covetousness, set free a real thief knowing him to be such and having apprehended him with the booty on him? O Bhārata, I hope thy ministers never, won over by bribes, wrongly decide the disputes that arise between the rich and the poor? Dost thou keep thyself free from the fourteen vices of kings, *viz.*, atheism, untruthfulness, anger, incautiousness, procrastination, not visiting the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, unaccomplishment of beneficial projects, and undertaking everything without reflection? By these, O king, even monarchs firmly seated on their thrones are ruined! Hath thy study of the *Vedas*, hath thy wealth and knowledge of the *çastras*, and marriage, borne fruit?'"

Vaiçampāyana continued,—After the *Rishi* had finished

Yudhishthira asked,—'How, O *Rishi*, do the *Vedas*, wealth, wife, and knowledge of the *çastras*, bear fruit?'

"The *Rishi* answered,—'The *Vedas* are said to bear fruit when he that hath studied them performeth the *Agnihotra* and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is used and when she beareth children. Knowledge of the *çastras* is said to bear fruit when it resulteth in humility and good behaviour.'"

Vaiçampāyana continued,—"The great ascetic Nārada, having answered Yudhishthira thus, again asked that just ruler, 'Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)? Listenest thou always, O monarch, to the words, fraught with instruction on religion and profit, of old men acquainted with the science of profit and capable of pointing out the paths of religion and profit? Are gifts of honey and clarified butter made to the Brāhmanas for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O King, regularly unto all the artisans and artists employed by thee, the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sages) in respect of every concern, particularly those that relate to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare—so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all weapons, with all mysterious incantations, and

with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and *Rākshasas*? Acquainted as thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes? Hast thou banished these six evils, O monarch, *viz.*, sleep, idleness, fear, anger, weakness of mind, procrastination?' "

Vaiçampāyana continued,—"The illustrious bull among the Kurus, having heard these words of that best of Brāhmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Nārada of celestial form, 'I shall do all that thou hast directed, for my knowledge hath expanded under thy advice!' Having said this the king acted conformably to that advice, and gained in time the whole earth bounded by her belt of seas. Nārada again spoke, saying,—'That king who is thus employed in the protection of the four orders (Brāhmanas, Kshatriyas, Vaiçyas, and Cudras) passing his days happily here, attaineth hereafter to the region of Cakra.' "

Thus endeth the fifth Section in the Lokapāla Sabhākhyana of the Sabhā Parva.

Section VI.

(Lokapalu-sabhākhyān Parva continued.)

Vaiçampāyana said,—"At the conclusion of Nārada's words, king Yudhishthira the just worshipped him duly; and commanded by him, the monarch began to reply succinctly to the questions the *Rishi* had asked.

"Yudhishthira said,—'O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without doubt, to be regarded as having borne proper fruit, undertaken from solid reasons and for the attainment of proper objects. O master, we desire to walk in the virtuous path of these monarchs, but

we are incapable of walking along it after the manner of those rulers that had, besides, their souls under complete control.'"

Vaiçampāyana continued.—"Yudhishthira the son of Pāndu, possessed of great glory, having received with reverence the words of Nārada and having also answered the *Rishi* thus, reflected for a moment. And perceiving a proper opportunity, the monarch seated besides the *Rishi*, asked Nārada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,—'Possessed of the speed of mind, thou roamest over various and many worlds created in days of yore by Brahmā, beholding everything! Tell me, I ask thee, if thou hast, O Brāhmana, ever beheld anywhere before an assembly room like this of mine or superior to it!' Hearing these words of Yudhishthira the just, Nārada smiling answered the son of Pāndu in these sweet accents:—

"Nārada said.—'O child, O king, I saw not or heard of ever before, amongst men, any assembly room built of gems and precious stones like this of thine, O Bhārata! I shall, however, describe unto thee the assembly rooms of the king of the departed (Yama), of Varuna of great intelligence, of Indra, and also of him who hath his home in Kailāça (Kuvera). I shall also describe unto thee the celestial *Sabhā* of Brahmā that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the *Pitris*, the *Sādhyas*, (under-deities called Gana), by ascetics employed in sacrifices with souls under complete command, by peaceful *Munis* engaged without intermission in Vedic sacrifices with presents to Brāhmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclination to listen to me!'"

Vaiçampāyana continued,—"Thus addressed by Nārada, the high-souled king Yudhishthira the just, with his brother and all those foremost of Brāhmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Nārada, saying,—'Describe unto us all those assembly rooms! We

desire to listen to thee! O Brāhmana, which Sabhā is made of what articles? What is the area of each, and what the length and breadth of each? Who wait upon the grandsire in that assembly room? And who also upon Vāsava the chief of the celestials, and upon Yama the son of Vivaswan? And who upon Varuna and upon Kuvera in their respective assembly rooms? O Brāhmana *Rishi*, tell us all about these! We all together desire to hear thee describe them. Indeed, our curiosity is great!' Thus addressed by the son of Pāndu, Nārada replied, saying,—'O monarch, hear ye all about those celestial assembly rooms one after another!'"

Thus endeth the sixth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

Section VII.

(Lokapāla-Sabhākhyāna Parva continued.)

"Nārada said,—'The celestial assembly room of Cakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Cakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty *yojanas* in length, and hundred *yojanas* in breadth, and five *yojanas* in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats, and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Prithā, on an excellent seat, the lord of celestials, with his wife Cachi and with beauty and affluence embodied Assuming of from incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white, and decked in floral wreaths of many hues, there he sitteth with beauty, fame, and glory, by his side. And the illustrious deity of an hundred sacrifices is daily waited upon, O monarch, in that assembly, by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the *Sid-*

dhas and celestial *Rishis*, the *Sādhyas* and all the gods, and the Marutās of brilliant complexions and adorned in golden garlands,—these all of celestial forms and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty repressor of all foes. And, O son of Prithā, the celestial *Rishi* also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety, and performers all of the Soma sacrifice, also wait upon and worship Indra. And Parāçara, and Parvata and Savarni and Gālava; and Cankha, and the *Muni* Gaurçiras, and Durvāsas, and Krodhana and Swena, and the *Muni* Dhirghatamas; and Pavitrapāni, Sāvarni, Yājnavalkya, and Bhāluki; and Uddālaka, Cwetaketu, and Tāndya, and also Bhāndāyani; and Havishmat, and Garishta, and king Hariçchandra; and Hridya, Udarshāndilya, Pārāçarya, Krishivala; Vātaskandha, Viçākha, Vidhātas, and Kāla; and Karāladanta, Tastri, and Viçwakarman, and Tumuru; and other *Rishis* some born of women and some not born of women, and others living upon air, and others again living upon fire; these all worship the wielder of the thunder-bolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Vālmiki of great ascetic merit; and Camika of truthful speech, and Prachetas ever performing his promises, and Medhātithi, and Vāmadeva, and Pulastya, Pulaha and Kratu; and Marutta and Marichi, and Sthānu of great ascetic merit; and Kakshivat, and Gautama, and Tārkhya, and also the *Muni* Vaiçwānara; and the *Muni* Kālakavrikhiya and Açrāvya, and also Hiranmaya, and Samvartta, and Dehahavya, and Viswaksena of great energy; and Kanwa, and Kātyāyana, O king, and Gārgya, and Kauçika;—these all, and the celestial waters and plants; and Faith, and Intelligence, and the goddess of learning, and Profit, Religion, and pleasure; and Lightning, O son of Pāndu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the Eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Shoma, and the fire of Indra, and Mitra, and Sāvitri, and Aryaman; Bhaga, Viçwas, the Sādhyas,

the preceptor (Vrihaspati), and also Cukra; and Viçwāvasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the gifts to Brāhmaṇas, the planets, and the stars, O Bhārata, and the *mantras* that are uttered in sacrifices, all these are present there. And, O king, many charming *Apsarās* and *Gandharvas*, by various kinds of dances and music both instrumental and vocal, and the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials—Catakratu—the illustrious slayer of Vala and Vritra. Besides these, many other Brāhmanas and royal and celestial *Rishis*, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly riding on celestial cars of various kinds. And Vrihaspati and Cukra are present there on all occasions. These and many other illustrious ascetics of rigid vows, and Bhrigu and the seven *Rishis* who are equal, O king unto Brahmā himself, use to come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright thereon as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkara-mālini, of him of a hundred sacrifices that I have seen! Listen now to the account of Yama's assembly house!'"

Thus endeth the seventh Section in the LokapālaSabhākhyana of the Sabhā Parva.

Section VIII.

(LokapālaSabhākhyāna Parva continued.)

"Nārada said,—'O Yudhishthira, I shall now describe the assembly house of Yama the son of Vivaswat, which, O son of Prithā, was built by Viswakarman! Listen now to me! Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred *yojanas*. Possessed of the splendour of the sun it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of wretched-

ness or distress. There can be no fatigue or any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies! And the floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brāhmana sages also of great purity, cheerfully wait upon, O child, and worship Yama the son of Vivaswat. And Yayāti, Nahushu, Puru, Māndhātri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Crutaçravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratarddana, Civi, Matsya, Prithulāksha, Vriha Iratha, Vārtta, Marutta, Kuçika, Sānkāçya, Sānkriti, Dhruva; Chaturaçwa, Sadaçwormi, and king Kārtavirya; Bhārata, and Suratha, Sunitha, Niçatha, Nala, Divodāsa, and Sumanas, Amvarisha, Bhagiratha; Vyaçwa, Sadaçwa, Vadhrāçwa, Prithuvega, Prithuçravas; Prishadaçwa, Vasumanas, Kshupa, and Sumahāvala, Vrishadgu, and Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dwilipa, and the high-souled Uçinara; Ançinari, Pundarika, Caryāti, Carava, and Cuchi; Anga, Rishta, Vena, Dushmanta, Srinjaya, and Jaya; Bhāngāsuri, Sunitha, and Nishada, and Vahinara; Karandhama, Vālhika, Sudyumna, and the mighty Madhu; Aila, and the mighty king of earth Maruta; Kapota-roman, Trinaka, and Sahadeva, and Arjuna also; Vyaçwa, Sāçwa, and Krishācwa, and king Caça-vindu; Rama the son of Daçaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gaurāçwa; Rama the son of Jamadagnya, Nābhāga, and Sagara; Bhuridyumna, and Mahāçwa, Prithāçwa, and also Janaka; king Vainya, Vārisena, Purujit, and Janamejaya; Brāhmadatta, and Trigarta, and king Uparichara also; Indradyumna Bhimajānu, Gauraprishtha, Nala, Gaya; Padma, and Muchukunda, Bhuridyumna, Prasenajit; Arishtanemi, Sudyumna, Prithulāçwa, and Ashtaka also; a hundred kings of the

Matsya race, and hundred of the Vipa and a hundred of the Haya races: a hundred kings of the name of Dhritarāshtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadatta, and a hundred kings of the name Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prati-vindhyas, a hundred Nāgas, and a hundred Hayas; a hundred Palāças, and a hundred called Kāça and Kuça; that king of kings Cāntanu, and thy father Pāndu, Uçangava, Cata-ratha, Devarāja, Jayadratha; the intelligent royal sage Vrishadharva with his ministers; and a thousand other kings known by the name of Caça-vindu and who have died having performed many grand horse-sacrifices with large presents to the Brāhmanas;—these holy royal sages of grand achievements and great knowledge of the *Çastras*, wait upon, O king, and worship the son of Vivaswat in that assembly house! And Agastya and Matanga, and Kāla, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the *Pitris* belonging to the classes—called *Agniswattas*, *Fenapa*, *Ushmapa*, *Swadhavat*, and *Varhishada*, as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter: all sinners among human beings as also that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of every body and every thing; the *Çingçapa Palāça*, *Kāça*, and *Kuça* trees and plants, in their embodied forms;—these all, O king, wait upon and worship the god of justice in that assemby house of his. These and many others are present in the *Sabhā* of the king of the *Pitris*. So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Prithā, that delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viçwakarman after a long course of ascetic penances. And, O Bhārata, resplendent with its own effulgence, it stands confest in all its beauty. Sannyāsins of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds of shining bodies and

attired in spotless robes, decked in bracelets and floral garlands of my house, with earrings of burnished gold, and adorned with their own holy acts as with the marks of their orders (painted over their bodies), constantly visit that Sabhā. Many illustrious *Gandharvas*, and many *Apsarās*, fill every part of that mansion with music both instrumental and vocal and with the sounds of laughter and dance. And, O son of Prithā, excellent perfumes, and sweet sounds, and garlands of celestial flowers always contribute to make that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious lord of created beings in that assembly house. Such, O monarch, is the *Sabhā* of the illustrious king of the *Pitris*! I shall now describe unto thee the assembly house of Varuna also, called *Pushkaramālini*!"

Thus endeth the eighth Section in the LokapālaSabhākhyāna of Sabhā Parva.

Section IX.

(LokapālaSabhākhyāna Parva continued.)

"Nārada said,—'O Yudhishthira, the celestial *Sabhā* of Varuna is of unparallelled splendour! In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viçwakarman (the celestial artificer) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, from excellent bowers around. Within these bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assembly house of pure white, consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robes and decked in cels-

tial ornaments and jewels, with his queen. Adorned with celestial garlands and perfumed with celestial scents and besmeared with paste of celestial fragrance the Ādityas wait upon and worship in that mansion Varuna the lord of the waters. And Vāsuki and Takshaka, and the Nāga called Airāvana; and Krishna and Lohita and Padma and Chitra endued with great energy; and the Nāgas called Kamvala and Açwatara, and Dhritarāshtra and Valāhaka; and Matimat and Kundadhāra and Karkotaka and Dhananjaya; and Panimat and the mighty Kundaka, O lord of the Earth; and Prahlāda and Mushikāda, and Janamejaya; all having auspicious marks and *mandalas* and extended hoods;—these and many other snakes, O Yudhishthira, without anxiety of any kind, wait upon and worship the illustrious Varuna! And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; and Sanghrāda and Viprachitti, and those Dānavas called Kālakanja; and Suhanu and Durmukha and Cankha and Sumanas, and also Sumati; and Ghatodara, and Mahāpārcwa, and Karthana, and also Pithara; and Viçwarupa, Swarupa, Virupa, and Mahāçiras; and Daçagriva, Vāli, and Meghavāsas, and Daçāvara; Tittiva, and Vitabhuta, and Sanghrāda, and Indratāpana; these Daityas and Dānavas, all decked with earrings and floral wreaths and crowns, and attired in celestial robes; all blessed with boons and possessed of great bravery, and enjoying immorality; and all well conducted and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there also the four oceans, the river Bhāgirathee, the Kālindi, the Vidiçā, the Venwā, the Narmadā of rapid current; the Vipāçā, the Catadru, the Chandrabhāgā, the Saraswati; the Irāvati, the Vitastā, the Sindhu, the Devanadi; the Godāvari, the Krishna-venwā, and that queen of rivers the Kāveri; the Kimpunā, the Viçalya, and the river Vaitarani also; the Tritiyā, the Jeshthilā, and the great Shone (Soane); the Charmanwati, and the great river Parnāçā; the Sarayu, the Vāravatya, and that queen of rivers the Lāngali; the Karatoyā, the Atreyi, the red Mahānada; the Laghanti, the Gomati,

the Sandhyā, and also the Triçrotasi; these and other rivers which are all sacred and world-renowned places of pilgrimage, as also all other rivers and sacred waters and lakes and well and springs, and tanks, and large and small, in their personified forms, O Bhārata, wait upon and worship the lord Varuna. The Points of the heavens, the Earth, and all the Mountains, as also every species of acquatic animals, all worship Varuna there. And various tribes of *Gandharvas* and *Apsarās*, devoted to music both vocal and instrumental, wait there upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabhā employed in sweet converse with one another. And the chief minister of Varuna, Sunābha by name, surrounded by his sons and grandsons, also waiteth upon his master, along with (the personified form) of a sacred water called *Go*. These all, in their personified forms, worship that deity. O bull of the Bharata race such is the assembly room of Varuna seen by me before in course of my wanderings! Listen now to the account I give of the assembly room of Kuvera!'"

Thus ends the ninth Section in the LokapālaSabhākhyāna of the Sabhā Parva.

Section X.

(*LakapālaSabhākhyāna Parva continued.*)

"Nārada said,—'Possessed of great splendour, the assembly house of Vaiçravana, O king, is a hundred *yojanas* in length and seventy *yojanas* in breadth. It was built, O king, by Vaiçravana himself using his ascetic power. Possessing the splendour of the peaks of Kailāça, that mansion darkens by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds it seems to be floating in the air. Pain-

ted with colors of celestial gold it seems to be decked with streaks of lighning. Within that mansion sitteth on an excellent seat—bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaiçravana of agreeable person, attired in excellent robes and adorned with costly ornament and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cool breezes murmuring through forests of tall Mandāras, and bearing the fragrance of extensive plantations of jasmine as also of the lotuses on the bosom of the river Alakā, and of the Naudana gardens, always administer to the pleasure of the king of the Yakshas. There the deities with the *Gandharvas* surrounded by various tribes of *Apsarās*, sing in chorus, O king, in notes of celestial sweetness. And Miçrakeçi, and Rambhā, and Chitrasenā, and Cuchismitā; and Chārunetrā, and Ghritāchi, and Menakā, and Punjikasthalā; and Viçwāchi Sahajanyā, and Pramlochā and Urvaçi and Irā, and Vargā and Sauraveyi, and Samichi, and Vudvudā, and Latā; these and a thousand other *Apsarās* and *Gandharvas*, all well-skilled in music and dance, wait upon the lord of treasures. And that mansion always filled with the notes of instrumental and vocal music, as also with the sounds of dance, of various tribes of *Gandharvas*, and *Apsarās*, hath become extremely charming and delicious. And the *Gandharvas* called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Cwetabhadra, and Guhyaka; Kaçeraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Piçācha, Gajakarna, and Viçālaka; Varāhakarna, Tāmraushtha, Falakaksha, and Falodāka; Hançachuda, Cikhāvarta, Vibhishana; Pushpānana, Pingalaka, Conitoda, and Pravālaka; Vrikshavāspa-niketa, and Chiravāsas; these, O Bhārata, and many other Yakshas by hundred and thousands always wait upon Kuvera! The goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. And myself and many others like myself often repair thither. And many Brāhmana *Rishis* and celestial *Rishis* also repair there often. And many *Rākshasas*, and many *Gandharvas* besides those that have been named, wait upon and worship, in that mansion, the illus-

trious lord of all treasures. And, O tiger among kings, the illustrious husband of Umā and lord of created things, the three-eyed Mahādeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra the mighty god of the fierce bow, surrounded by multitudes of spirits by hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, and all armed with various weapons and endued with the speed of wind, with the goddess (Pārvati) ever cheerful and knowing no fatigue, always waiteth here upon his friend the lord of treasures. And hundreds of *Gandharva* chiefs with cheerful hearts and attired in their respective robes, and Viçwāvasu, and Hāhā and Huhu; and Tumvuru and Parvata, and Cailusha; and Chitrasena skilled in music, and also Chitraratha;—these and innumerable *Gandharvas* worship the lord of treasures. And Chakradhaman the chief of the Vidyādharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma the chief of the Kimpurushas, and Mahendra the chief of the *Rākshasas*, and Gandhamādana, accompanied by many Yakshas and *Gandharvas* and many *Rākshasas*, wait upon the lord of treasures. And the virtuous Vibhishana also worshippeth there his Elder brother the lord Kuvera. And the mountains of Himavat, Pāripātrā, Vindhya, Kailāça, Mandara, Malaya, Durdura, Mahendra, Gandhamādana, Indrakila, Sunāva, and the Eastern and the Western hills, these and many other mountains, in their personified forms, with Meru standing before, all wait upon and worship the illustrious lord of treasures. The illustrious Nandiçwara, and Mahākāla, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these, many other *Rākshasas* and Piçāchas worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit with permission obtained be-

side the god of gods Civa, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava made friendship with Kuvera. From that time, O king, Mahādeva always sitteth on the mansion of his friend the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, *viz.*, Cankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera.

'This delightful assemblyhouse of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king! Listen now to the Sabhā I describe unto thee, belonging to the Grand-sire.'"

Thus endeth the tenth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

SECTION XI.

(Lokapāla Sabhākhyāna Parva continued.)

"Nārada said,—"Listen to me, O child, as I tell thee of the assembly house of the Grand-sire, that house which none can describe saying, it is such. In the *Krita* age of old, O king, the exalted deity Āditya (once) came down from heaven into the world of men. Having seen before the assemblyhouse of the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pāndu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial *Sabhā* of the Grand-sire, immeasurable and immaterial, indescribable as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that *Sabhā*, I became, O king, desirous of beholding it. I then asked Aditya, saying,—O exalted one, I desire to behold the sacred *Sabhā* of the Grand-sire! O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms with what rites, I may be enabled to behold that excellent sin-cleansing Sabhā!—Hearing these words of mine, the god of day, the deity of

a thousand rays, answered me, O chief of the Bharata race, saying,—Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years.—Repairing then to the breast of the Himavat, I commenced that great vow, and (after I had completed it) the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the *Sabhā* of the Grand-sire. O king, it is impossible to describe that *Sabhā* saying, *it is such*, for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kaçyapa, Bhrigu, Atri, and Vaçishta and Gautama, and also Angiras, and Pulastya, Kratu, Prahlāda, and Karddama; these *Prajāpatis*, and Angirasa of the Atharvan *Veda*, the Vālikhillyas, the Marichipas; and Intelligence, and Space, and Knowledge, and Air, and Heat, and Water, and Earth; and Sound, and Touch, and Form, and Taste, and Scent; and Nature, and the Modes (of Nature), and the elemental and prime causes of the world;—all stay in that mansion beside the lord Brahmā. And Agastya of great energy, and Mārkandeya of great ascetic power, and Jamadagni, and Bharadwāja, and Samvarta, and Chyavana; the exalted Durvasas, and the virtuous Rishyaçringa, the illustrious Sanatkumāra of great ascetic merit and the preceptor in all matters affecting *Yoga*; Asita, and Devala, and Jaigishavya acquainted with

truth; Rishava, Ajitaçatru, and Mani of great energy; and the Science of healing with its eight branches—all in their personified forms, O Bhārata; the Moon with all the stars and the steller conjunctions; Āditya with all his rays, the winds, the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles,—these illustrious and vowobserving beings in their personified forms, and many others too numerous to mention, all wait upon Brahmā in that mansion. And Profit and Religion and Desire, and Joy, and Aversion, and Asceticism, and Tranquillity; all wait together upon the Supreme Deity in that palace. And the twenty tribes of the *Gandharvas*, and *Apsarās*, as also their seven other tribes, and all the Lokapālas (chief protectors of the several regions); and Cukra, and Vrihaspati, and Vudha, and Angāraka (Mangala), Cani, Rāhu; and the other planets; the Mantras (of the Sāma *Veda*), the especial Mantras (of the same *Veda*), (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (*viz.*, Agnisoma and Indrāgni); the Marutas, Viçwakarman, and the Vasus, O Bhārata; the Pitris, and all kinds of sacrificial libations, the four *Vedas*, *viz.*, Rig, Sāma, Yajus, and Atharvan; and all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the *Vedas*; the Planets, the Sacrifices, the Soma, all the Deities; Sāvitri (Gāyatri), the seven kinds of Speech; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sāma *Veda*, the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments; all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses; these also, and many others wait upon the Supreme Deity in that *Sabhā*. And *Kshanas*, *Lavas*, *Muhurtas*, the Day, the Night, the Fortnights, the Months, the six Seasons, O Bhārata; the Years, the Yugas, the four kinds of Days and Nights (*viz.*, appertaining to man, to the Pitris, to the gods, and to Brahmā); and that eternal, indestructible, undeteriorating, excellent Wheel of Time, and the Wheel also of virtue;—these always wait there, O Yudhishthira; and Aditi,

Diti, Danu, Surasā, Vinatā, Irā, Kālikā, Suravi, Devi, Saramā, Gautami, and the goddesses Pradhā, and Kadru;—these mothers of the celestials, and Rudrāni, Cree, Laksmi, Bhadrā, Shashthi, the Earth, Gangā, Hri, Swāhā, Kriti, the goddess Surā, Cachi, Pushti, Arundhati, Samvritti, Açā, Niyati, Srishti, Rati, these and many other goddesses wait upon the Creator of all. And the Adityas, Vasus, Rudras, Marutas, Açwinas, the Viçwadevas, Sādhyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grandsire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three none. It is well known that the illustrious Vairājas and Agniswāttas and Gārhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapās, the Ekaçringas, the Chaturvedas, and the Kalās, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice) first, these gratify Soma afterwords. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And *Rākshasas*, Piçāchas, Dānavas and Guhyakas; Nāgas, Birds, and various animals; and all mobile and immobile great beings; all worship the Grand-sire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahādeva accompanied by Umā, always repair thither. And, O king of kings, Mahāsena (Kartikeya) also adoreth there the Grandsire. And Nārāyana himself, and the celestial *Rishis*, and those *Rishis* called Vālikhillyas, and all beings born of females and all not born of females, and whatever else is seen in the three worlds—both mobile and immobile, were all seen by me there, know O king! And eighty thousand *Rishis* with vital seed drawn up, and, O Pāndu, fifty thousand *Rishis* having sons, were all seen by me there! And all the dwellers of heaven repairing thither behold the Supreme Deity when they please, and worshipping him with bow of the head return whence they came. And, O king of men, the Grand-sire of all created beings, the Soul of the universe, the Self-create Brahmā of immeasurable in-

telligence and glory, equally kind unto all creatures, honoreth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nāgas, the Brāhmanas, the Yakshas, the Birds, the Kāleyas, the Gandharvas, the Apsarās, and all other exalted beings that come to him as his guests. And that delicious *Sabhā*, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by *Brahmarshis*, that celestial *Sabhā* blazes forth with the graceful possessions of Brahmā and looks extremely handsome. O tiger among kings, as this *Sabhā* of yours is unrivalled in the world of men, so is that *Sabhā* of Brahmā, seen by me, unrivalled in all the worlds. I have seen these *Sabhās*, O Bhārata, in regions of the celestials. This thy *Sabha* is unquestionably the foremost in the world of men!'"

Thus endeth the eleventh Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

Section XII.

(Lokapāla Sabhākhyāna Parva continued.)

"Yudhishthira said,—'O thou foremost of eloquent men, as thou hast described the different *Sabhās* unto me, it appeareth that almost all the monarchs of the earth are to be found in the *Sabhā* of Yama. And, O master, almost all the Nāgas, and principal Daityas, and rivers, and oceans, are to be found in the *Sabhā* of Varuna. And so the Yakshas, the Guhyakas, *Rākshasas*, the *Gandharvas* and *Apsarās*, and the Deity having the bull for his vehicle, are to be found in the *Sabhā* of the lord of treasures. Thou hast said that in the Sabhā of the Grand-sire are to be seen all the great *Rishis*, all the gods, all the branches of learning. As regards the *Sabhā* of Cakra, however, thou hast named, O *Muni*, all the gods, the *Gandharvas*, and various *Rishis*. But, O great *Muni*, thou hast mentioned one only king, *viz.*, the royal *Rishi* Hariçchandra as living in the *Sabhā* of the illustrious chief of the gods! What act was performed by that celebrated king, or what ascetic penances with steady vows, in con-

sequence of which he hath been equal to Indra himself? O Brāhmana, how didst thou also meet with my father, the exalted Pāndu, now a guest of the region of the Pitris? O exalted one of excellent vows, hath he told thee anything? O tell me all. I am exceedingly curious to hear all this from thee!'

"Nārada said,—'O king of kings, I shall tell thee all that thou askest me about Hariçchandra. I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rājasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brāhmanas that were fed on the occasion. In that sacrifice king Hariçchandra gave away, unto all who asked, wealth that was five times more than what each solicited. And at the conclusion of the sacrifice the king gratified the Brāhmanas that came from various countries with large presents of various kinds of wealth. And the Brāhmanas gratified with various kinds of food and enjoyable articles given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,—King Hariçchandra is superior to all kings in energy and renown.—And know, O monarch, O bull of the Bharata race, it was for this reason that Hariçchandra shone more brightly than thousands of other kings! The powerful Hariçchandra, having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs that perform the great sacrifice of Rājasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up

their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pāndu, beholding the good fortune of Hariçchandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said,—Thou shouldst tell Yudhishthira, O *Rishi*, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this, let him commence the grand sacrifice called Rājasuya. He is my son. If he performeth that sacrifice, I may, like Hariçchandra, soon attain to the mansion of Indra, and there in his *Sabhā* pass countless years in continuous joy!—I told him in reply,—O king, I shall tell thy son all this, if I go to the world of men.—I have now told thee what he hath said. O tiger among men, accomplish then, O son of Pāndu, the intentions of thy father! If thou performest that sacrifice, thou shalt then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,—O king, that this great sacrifice is attended with many obstacles. A class of *Rākshasas* called *Brahma Rākshasas*, employed in obstructing all sacrifices, always search for holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings, do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow thou in prosperity, and enjoy thou felicity. And gratify thou the Brāhmanas with gifts of wealth! I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwārāvati) of the Dāçārhas.'"

Vaiçampāyana said,—"O Janamejaya, having said this unto the son of Prithā, Nārada went away, accompanied by

those *Rishis* with whom he had come. And after Nārada had gone away, king Yudhishthira, O thou of the Kuru race, began to think along with his brothers, of that foremost of sacrifices called Rājasuya."

Thus ends the twelfth Section in the Lokapāla Sabhākhyāna of the Sabhā Parva.

Section XIII.

(Lokapala-sabhākhyān Parva continued.)

Vaiçampāyana said,—"Yudhishthira, having heard these words of Nārada, began to sigh heavily. And, O Bhārata, busied with his thoughts about the Rājasuya, the king had no peace of mind. Having heard of the glory of the illustrious monarchs (of old) and ascertained also the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Hariçchandra who had performed the great sacrifice, king Yudhishthira desired to make preparations for the Rājasuya sacrifice. Then worshipping his counsellors and other present in his *Sabhā*, and worshipped by them in return he began to consult with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rājasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishthira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, casting off both anger and arrogance, Yudhishthira always said, *Give unto each what each is to have.* And the only sounds that could be heard were, *Blessed be Dharma*, *Blessed be Dharma* (Yudhishthira)! Conducting himself thus and giving paternal assurances to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He, therefore, came to be called *Ajātaçatru* (having no one for his enemy). The king cherished every one as belonging to his family,

and Bhima ruled over all justly. And Arjuna using both his hands with equal skill protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rains became so abundant as to leave no room for desire; and the kingdom grew in prosperity. And in consequence of the virtues of the king, persons living upon usury, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishthira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favorites ever behaved wrongfully towards the king or towards one another amongst themselves. The conquered kings on the six occasions (of war, treaty, &c.) in order to do good unto the monarch and worship him ever use to wait upon him with traders of different classes come to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishthira who was ever devoted to virtue, his dominions grew in prosperity. Indeed, the prosperity of the kingdom was increased (not by these alone but even) by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhisthira, whose sway extended over all, possessed every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brāhmanas to swains, were all more attached to him than to their own fathers and mothers."

Vaiçampāyana said,—"King Yudhishthira then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rājasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishthira desirous of performing the sacrifice, then told him these

words of grave import :—One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of the Kuru race, thy friends think that worthy as thou art of the attributes of an emperor, the time is even come for thee to perform the Rājasuya sacrifice. The time for the performance of that sacrifice in which *Rishis* of austere vows establish six fires with *mantras* of the Sāma *Veda*, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rājasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the *Agni-hotra*. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice! All of us are obedient to thee. Soon will you be able, O great king, to perform the Rājasuya. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion!' Thus spoke unto the king all his friends and counsellors separately and together. And, O king, Yudhishthira that slayer of all enemies, having heard these virtuous, bold, agreeable, and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bhārata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishthira, wise in counsel, again consulted with his brothers, with the illustrious *Ritwijas* about him, with his ministers, and with Dhaumya and Dwaipāyana and others.

Yudhishthira said,—'How may this wish that I entertain, of performing the excellent sacrifice of Rājasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone?' "

Vaiçampāyana said,—"O thou of eyes like lotus leaves, thus asked by the king, they replied at that time unto Yudhishthira the just in these words :—Thou art, O king, conversant as thou art with the dictates of morality, worthy to perform the grand sacrifice of Rājasuya!' After the *Ritwijas* and the *Rishis* had told these words unto the king, his minis-

ters and brothers highly approved of the speech. The king, however, possessed of great wisdom and with mind under complete control, actuated by the desire of doing good unto the world, again revolved the matter in his mind, thinking of his own strength and means, the circumstances of time and place, and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full delibration. Thinking that the sacrifice should not be commenced pursuant to his own resolution only, Yudhishthira, carefully bearing upon his shoulder the weight of affairs, thought of Krishna that persecutor of all sinners as the properest person to decide the matter, inasmuch as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth, and born amongst men from pleasure alone. Reflecting upon his godlike feats the son of Pāndu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear. And Yudhishthira the son of Prithā, having come to this settled resolution, soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding on a swift car soon arrived amongst the Yādavas and approached the presence of Krishna who was then residing in Dwārāvati. And Achyuta hearing that the son of Prithā had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha accompanied by Indrasena. And arrived at Indraprastha, Janārddana approached Yudhishthira without loss of time. And Yudhishthira received Krishna with paternal affection, and Bhima also received him as affectionately. And Janārddana then went with cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was joyed upon seeing him. And after he had rested awhile in a pleasant apartment and was fully refreshed, Yudhishthira approached him at his leisure and informed him of his own business.

"Yudhishthira said,—'I have wished to perform the Rājasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, everything about the means by which it may be accomplished! He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere, and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellors, some from friendship do not notice the difficulties. Others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus in matters awaiting decision. But thou, O Krishna, art above such motives! Thou hast conquered both desire and anger! It behoveth thee to tell me that which is most beneficial for the world!'"

Thus endeth the thirteenth Section in the Rājasuyārambha of the Sabhā Parva.

SECTION XIV.

(Rājasuyārambha Parva continued.)

"Krishna said,—'O great king, thou art worthy, for all thy qualities, of the Rājasuya! Thou knowest everything, O Bhārata! I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rāma the son of Jamadagnya exterminated. O lord of earth, O bull of the Bharata race, thou knowest what rule these Kshatriyas, taught by the instructions traditionally handed down from generation to generation, have established amongst their own order, (in respect of the competence of the person who desire to perform the Rājasuya)! The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwāku. The descendants of Aila, O king, as, indeed, the kings of Ikshwāku's race, are, know O bull of the Bharata race, each distributed into an

hundred separate dynasties. The descendants of Yayāti and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are today scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarāsandha, overcoming that prosperity reverenced by their whole order, and overpowering them by his energy, hath set himself over the heads of all the kings. And Jarāsandha, enjoying the sovereignty of the middle portion of the earth (Mathurā), resolved to create a disunion amongst ourselves. O monarch, that king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called emperor. And, O monarch, king Ciçupāla endued with great energy, having placed himself under his protection, hath become the generalissimo of his forces. And, O great king, the mighty Vakra, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, O great king, upon Jarāsandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, that have sought the shelter of the mighty Jarāsandha. There are others also, *viz.*, Dantavakra, Karusha, Karava, Meghavāhana, that wait upon Jarāsandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath lowered his head unto Jarāsandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of earth who hath his dominions on the west and the south, and who is thy maternal uncle, and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis who representeth himself in this world as a divine personage, and who hath become known also as such, and who always beareth, from foolishness, the

signs that distinguish me, that king of Vanga, Pundra, and the Kirātas, endued with great strength; and who is known on earth by the name of Paundraka and Vāsudeva, hath also embraced the side of Jarāsandha. And, O king of kings, Bhishmaka the mighty king of the Bhojas—the friend of Indra—the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pāndyas and the Kratha-Kauçikas, whose brother the brave Akriti was like Rāma the son of Jamadagni, hath become a servitor of the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongs, he hath placed himself under Jarāsandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarāsandha, have all fled towards the west. And so also have the Curasenas, the Bhadrakāras, the Vodhas, the Cālwas, the Patachcharas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the kings of the Cālwāyana tribe with their brethren and followers; and the southern Panchālas and the eastern Koçalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapādas, overcome with fear, leaving their dominions in the north have fled into the southern country. And so all the Pānchālas, alarmed at the power of Jarāsandha, have left their own kingdom and fled in all directions. Sometime before, the foolish Kansa, having persecuted the Yādavas, married two of the daughters of Jarāsandha. They are called Asti and Prāpti and are the sisters of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendancy over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but these, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to

my relatives, for both Kansa and Sunāman were slain by me assisted by Rāma. But after the immediate cause of fear was removed (by the death of Kansa), Jarāsandha, his father-in-law, took up arms. Ourselvss consisting of the eighteen younger branches of the Yādavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foe we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarāsandha when united with them becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men, this is not our opinion alone, but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa. He was slain by Rāma (Valadeva) after a battle of eighteen days. But, O Bhārata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamunā and killed himself. Afterwards when Hansa the subjugator of hostile heroes heard that Dimvaka had killed himself, he went to the Yamunā and jumped into its waters. Then, O bull of the Bharata race, king Jarāsandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarāsandha returned, O slayer of all foes, we were filled with pleasure and continued to live at Mathurā. But when the widow of Hansa and the daughter of Jarāsandha, that handsome woman with eyes like lotus leaves, grieved at the death of her lord, went unto her father, and repeatedly urged, O monarch, the king of Magadha, saying,—O slayer of all foes, kill thou the slayer of my husband!—Then, O great king, remembering the conclusion to which we had come of old, we became exceedingly cheerless and fled from Mathurā. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarāsandha, with our cousins and relatives,

Reflecting upon every thing we fled towards the west. There is a delightful town towards the west called Kuçasthali adorned by the mountains of Raivatā. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it became unimpregnable to even the gods. And from within it even the women might fight the foe, why speak of the Yādova heroes? O slayer of all foes, without fear of any kind, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarāsandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though posseseed of strength and energy, yet from the oppressions of Jarāsandha we have been obliged to repair to the mountains of Gomanta, those mountains are three *yojanas* in length. Within each *yojanas* have been established one and twenty posts of armed men. And at intervals of each *yojanas* are hundred gates whose arches consist of the valor of the heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yādavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahukahath a hundred sons, each of whom is almost like a god (in prowess), Chārudeshna with his brother Chakradeva, Sātyaki, myself, Valadeva the son of Rohiny, and my son Cāmva who is equal unto me in battle; these seven, O king, are *Acirathas*. Besides these there are others, O king, whom I shall presently name. Tney are Kritavarman, Anādhrishti, Samika, Samitinjaya, Kanka, Canku, and Kunti. These seven are *Mahārathas*. There are two sons also of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes each mighty as the thunderbolt. These *Mahārathas*, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bhārata, to establish thy empire over all the Kshatriyas! But this is my judgment, O king, that thou wilt not be able to celebrate the Rājasuya as long as the mighty Jarāsandha liveth! By

him have been immured in his hill-fort numerous monarchs like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarāsandha, desirous of performing a sacrifice through the instrumentality of the other monarchs, adored with fierce ascetic penances the illustrious god of gods, the lord of Umā. It is by this means that the kings of the earth have been vanquished by Jarāsandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating and defeating the kings with their troops and bringing all of them as captives into this city, he was swelled its crowds enormously. We also, O king, from fear of Jarāsandha at one time, had to leave Mathurā and fly to the city of Dwārāvati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarāsandha as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men, if the Rājasuya is to be performed by thee, you must do so and not otherwise. This, O king, is my view (of the matter)! Do, O sinless one, as thou thinkest! Under these circumstances, O king, having reflected upon everything taking note of causes, tell us what thou thyself thinkest proper!'"

Thus ends the fourteenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XV.

(Rājasuyārambha Parva continued.)

"Yudhishthira said,—"Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is a settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But one amongst them hath been able to achieve the imperial dignity. Indeed, the title emperor is difficult of acquisition. He that knoweth the valor and strength of others never applaudeth himself. He, indeed, is

really worthy of applause (worship) who engaged in encounters with his enemies beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are at a great height compared with the ordinary level of our desires and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity. In my judgment, if I undertake to celebrate this sacrifice I will never win the highest reward. O Jarāsandha, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at some time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarāsandha and, O sinless one, by the wickedness of that monarch! O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou tookest fright at Jarāsandha's might, how should I regard myself strong in comparison with him? Mādhava, O thou of the Vrishni race, I am repeatedly depressed at the thought whether Jorāsandha is capable or not of being slain by thee, by Rāma, by Bhimasena, or by Arjuna! But what shall I say, O Keçava! Thou art my highest authority in everything!'

"Hearing these words, Bhima well-skilled in speech said. 'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak, by wakefulness and by the application of policy, may vanquish an enemy that is strong and obtain the fruition of all his wishes. In Krishna is policy, in myself strength, in Arjuna victory. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha.'

"Krishna then said,—'One that is of immature understanding seeketh the fruition of his desire without an eye to

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what may happen to him in the future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the *krita* age, having brought every one under their subjection, Yauvanāçwin by the remission of all taxes, Bhagiratha by his kind treatment of his subjects, Kārtavirya by the energy of his asceticism, the lord Bharata by his strength and valor, and Maruta by his prosperity,—these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deservest it (not by one but) by all these qualities, *viz.* victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarāsandha the son of Vrihadratha is even such (*i e.* a candidate for the imperial dignity). A hundred families of kings have become unable to oppose Jarāsandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarāsandha (with presents of jewels). But wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Prithā, any weak monarch approach him with hostile intentions? Kept in the temple of Shiva, devoted unto that god and offered as sacrifice unto him like so many animals, do not these monarchs feel the most poignant misery, bull of the Bharata race? A Kshatriya that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarāsandha in battle? He hath already brought eightysix kings; fourteen only are wanting to complete one hundered. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be able to obstruct that act will surely win blazing renown. And he that will vanquish Jarāsandha will surely become the emperor of all the Kshatriyas.'"

Thus ends the fifteenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XVI.

(Rājasuyārambha Parva continued.)

"Yudhishthira said,—'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarāsandha)? Both Bhima and Arjuna I regard as my eyes, and thee, O Janārddana, as my mind! How shall I live, deprived of my eyes and mind! Yama himself cannot vanquish in battle the mighty host of Jarāsandha that is endued, besides, with terrible valor. What valor can ye exhibit against it? This affair that promises to terminate otherwise, may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think! O Jarāsandha, desisting from this act seemeth to me to be beneficial! My heart today is afflicted. The Rājasuya appeareth to me difficult of accomplishment.'"

Vaiçampāyana said,—"Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishthira and said,—'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. These are always difficult of acquisition however much they may be desired. Learned men of reputation always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for this valor, one that is without valor is scarcely worthy of regard. One, however, possessed of valor, that is born in a race not noted for it, is much superior to the former He, O king, is a Kshatriya in everything who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valor, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valor, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valor in an incipient state. Concentration of attention, exer-

tion and destiny exist as the three causes of victory. One, however, that is possessed of valor doth not yet deserve success if he acts with carelessness. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should forsake both these causes of destruction. If for the purpose of our sacrifice we endeavour to slay Jarāsandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves. If however, we undertake not the task, the world will always regard us as incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become *Munis* desirous of achieving tranquillity of souls, obtain red clothes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore, fight the foe.'"

Thus ends the sixteenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XVII.

(Rājasuyārmbha Parva continued.)

"Vāsudeva said,—'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, *viz.*, to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendancy over the other, for both cannot win or loss. Aided, however, by bad policy which again is destitute of the well-known arts, a battle ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes

doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, approach the presence of the foe, and destroy him, like the current of the river uprooting a tree? If covering our own faults we attack the enemy taking advantage of his holes, why should we not succeed? This, indeed, is the policy of intelligent men, that no one should fight with foes that are exceedingly powerful and at the head of their well-arrayed forces. This too is my opinion. If, however, we accomplish our purpose by secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men—Jarāsandha—alone enjoyeth unfading glory, like him that is the inner soul of every created being. But I see his destruction before me! Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him."

"Yudhishthira said,—'O Krishna, who is this Jarāsandha? What is his energy and what is his prowess, that he hath not been burnt having touched thee, like an insect at the touch of fire?'

"Krishna said,—'Hear, O monarch, who Jarāsandha is, what his energy, and what his prowess, and why also he hath been spared by us even though he hath repeatedly offended us! There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three *Akshauhinis* of troops. Handsome, and endued with energy, and possessed of affluence and prowess beyond compare, and always bearing on his person marks indicating installation in sacrifices, he was like a second Indra. In glory he was like unto Surya, in forgiveness like unto the earth, in wrath like unto the destroyer Yama, and in wealth like unto Vaiçravana. And, O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended to him from a long line of ancestors, as with the rays of the sun. And, O bull of the Bharata race, endued with great energy that monarh married two twin-daughters of the king of Kāçi both endued with wealth of beauty. And that bull among men made an engagement in secret with his wives that he would

love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly-loved wives both of whom suited him well, passed his days in joy like mighty elephant in the company of two she-elephants, or like the ocean in his personified form between Gangā and Yamunā (also in their personified forms). The monarch's youth, however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarchs failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and *homas*, and sacrifices performed with the desire of offspring. One day the king heard that the high-souled Chanda-kauçika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings and sat under the shade of a tree. The king went unto that *Muni*, accompanied by his two wives, and worshipping him with jewels and valuable presents gratified him highly. That best of *Rishis*, truthful in speech and firmly attached to truth, then told the king,—O king of kings, I have been gratified with thee! O thou of excellent vows, solicit thou a boon!—King Vrihadratha then, with his wives, bending low unto that *Rishi*, spoke these words choked with tears in consequence of his despair of obtaining a child!—O holy one, forsaking my kingdom I am about to go into the woods for practising ascetic penances! I am very unfortunate, for I have no son! What shall I do, therefore, with my kingdom or with a boon?—'

'Krishna continued,—'Hearing these words (of the king), the *Muni* controlling his outer senses entered into *yoga* meditation sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated *Muni* a mango that was juicy and untouched by beak of parrot or other bird. That best of *Munis*, taking up the fruit and mentally pronouncing certain *mantras* over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great *Muni* possessed also of extraordinary wisdom, addressing the monarch, said—Return, O king! Thy wish is fulfilled! Desist, O king, from going (into the woods)!

—Hearing these words of the *Muni* and worshipping his feet, the monarch possessed a great wisdom returned to his own abode. And recollecting his former promise (unto them) the king gave, O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the *Muni's* words and his truthfulness, both of them conceived as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, sometime after, when the season came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half of an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted with each other, and sorrowfully abandoned those fragments endued with life. The two midwives then (that waited upon the queens) carefully wrapping up the still-born fragments went out of the inner-appartments (of the palace) by the back door and throwing away the bodies returned in haste. A little while after, O tiger among men, a *Rākshasa* woman of the name of Jarā living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying (them away). And, O bull among men, as soon as the fragments were united, they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with wonder-expanded eyes, found herself unable to carry away that child of body hard and strong as the thunder-bolt. That infant then, closing his fists red as copper and inserting it into its mouth, began to roar terribly as rain-charged clouds. Alarmed at that sound, the inmates of the palace, O tiger, among men, suddenly came out with the king, O slayer of all foes! The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal, beholding the queens in that condition and the king too so desirous of off-spring, and the child also that was so strong, thought within herself—I live

within the dominions of the king who is so desirous of offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch!—The *Rākshasa* woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words:—O Vrihadratha, this is thy child! Given to thee by me, O take it! It hath been born of both thy wives by virtue of the command of the great Brāhmana. Cast away by the midwives, it hath been protected by me!—'

"Krishna continued,—'O thou foremost of the Bharata race, the handsome daughters of the king of Kāçi, having obtained the child, soon drenched it with their lacteal streams. The king, ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked,—O thou of the complexion of the filaments of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!'"

Thus ends the seventeenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XVIII.

(Rājasuyārambha Parva continued.)

"Krishna continued,—'Hearing these words of the king, the *Rākshasa* woman answered,—Blessed be thou, O king of kings! Capable of assuming any form at will, I am a *Rākshasa* woman called Jarā. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and named *Grihadevi* (the house-hold goddess). Of celestial beauty I was placed (in the world) for the destruction of the Dānavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode. Otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I

am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these chanced to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone! I have been only the instrument! I am capable of swallowing the mountain of Meru itself, what shall I say of thy child? I have, however, been gratified with thee in consequence of the worship I obtain in thy house. It is, therefor, O king, that I have bestowed this child on thee!—'

"Krishna continued,—'Having spoken these words, O king, Jarā disappeared there and then. The king obtaining the child then entered his palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in honor of that *Rākshasa* woman. And the monarch equal unto Brahmā himself then bestowed a name on his child. And he said that because the child hath been united by Jarā, he should be called *Jarāsandha* (united by *Jarā*). And the son of the king of Magadha, endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libations of clarified butter. And increasing day by day like the moon in the lighted fortnight, the child began to enhance the joy of his parents.'"

Thus ends the eighteenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XIX.

(Rājasuyārambha Parva continued.)

"Krishna said,—'Sometime after this, the great ascetic, the exalted Chanda-kauçika, again came into the country of the Māgadhas. Filled with joy at the advent of the *Rishi*, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bhārata, worshipping the *Rishi* with water to wash his feet and face,

and with the offerings of the *Arghya*, the king then offered his whole kingdom along with his son for the acceptance of the *Rishi*. The adorable *Rishi* accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,—O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be, as also what his beauty, excellence, strength, and valor. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinatā's son (Gadura), the other monarchs of the earth will not be able to equal in energy this thy son who will be endued with great valor. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that darkens the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful for their large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the waters of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will have in obedience to the commands of this child, like every creature endued with body living in dependence upon Vāyu that is dear as self unto beings. This prince of Magadha—the mightiest of all men in the world—will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura.—O thou slayer of all foes, saying this, the *Rishi*, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarāsandha on the throne. King Vrihadrata then conceived

a great distaste for worldly pleasures. And after the installation of Jarāsandha king Vrihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mother had retired into the woods, Jarāsandha by his valor brought numerous kings under his sway.'"

"Vaiçampāyana continued,—'King Vrihadratha, having lived for sometime in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarāsandha also, as uttered by Kauçika, having received those numerous boons, ruled his kingdom like a father. Sometime after when king Kansa was slain by Vāsudeva, an enmity arose between him and Krishna. Then, O Bhārata, the mighty king of Magadha, from his city of *Girivraja*, whirling a mace ninety-nine times, hurled it towards Mathurā. At that time Krishna of wonderful deeds was residing in Mathurā. The handsome mace hurled by Jarāsandha fell near Mathurā at a distance of ninety nine *yojanas* (from *Girivaraja*). The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathurā and is called *Gadavasān*. Jarāsandha had two supporters called Hansa and Dimvaka both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have before told thee everything about that mighty pair. They two and Jarāsandha, I believe, were more than a match for the three worlds. O brave king, it was for this that the powerful Kukkura, Andhaka, and Vrishni tribes, acting from motives of policy, chose not to fight with him.'"

Thus ends the nineteenth Section in the Rājasuyārambha of the Sabhā Parva.

Section XX.

(Jarāsandhabadha Parva continued.)

"Krishna said,—'Both Hansa and Dimvaka have fallen; Kansa also with all his followers hath been slain. The time

hath, therefore, come for the destruction of Jarāsandha. He is incapable of being vanquished in battle even by all the celestials and the *Asuras* (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength, and there is Arjuna to protect us both. Like three fires, therefore, accomplishing a sacrifice, we will certainly achieve the destruction of the ruler of Magadha. When we three approach him in secret, that monarch will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, from pride of strength, he will certainly summon Bhima to the encounter. Like Death himself that slays a person however swelling with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time!'"

"Vaiçampāyana continued,—"Thus addressed by the exalted one, Yudhishthira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying,—'O Achyuta, O Achyuta, thou slayer of all enemies, say not so! Thou art the lord of the Pāndavas! We are dependent on thee! What thou sayest, O Govinda, is consistent with wise counsels! Thou never leadest those upon whom prosperity hath turned her back! I who stay under thy command regard that Jarāsandha is already slain, that the monarchs confined by him have already been set free, that the Rājasuya hath already been accomplished by me! O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then, I dare not live, like a sorrowful man afflicted with disease without the three attributes of morality, pleasure, and wealth. Pārtha cannot live without Cauri (Krishna), nor can Cauri live without Pārtha. Nor is there anything in the world that is unconquerable by these two—*viz.*, Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what may he not achieve when with ye two? Troops when properly led always do excellent service. A force with

out a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the holes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread over all the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna the son of Prithā follow Krishna the foremost of the Yādavas, and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valor.''

Vaiçampāyana said,—"Thus addressed by Yudhishthira. the brothers Krishna and Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of *Snataka* Brāhmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and Fire, inflamed with wrath on account of their relatives, those bodies of theirs became more blazing still. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarāsandha as already slain. For the illustrious pair (Krishna and Arjuna) were the masters that directed every operation (in the universe) as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jāngala and arrived at the charming lake of lotuses. Passing over the hills of Kālakuta they then went on crossing the Gandaki, the Sadānirā (Karatoyā), and the Carkarāvarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of eastern

Koçala. Passing over this country they went to Mithilā and then crossing the Mālā and Charmanwati, the three heroes crossed the Ganges and the Cone and went on towards the east. At last those heroes of unfading glory arrived at Magadha in the heart of (the country of) Kushāmva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there."

Thus ends the twentieth Section in the Jarāsandha-badha of the Sabhā Parva.

Section XXI.

(Jarāsandha-badha Parva continued.)

"Vāsudeva said,—'Behold, O Pārtha, the great capital of Magadha standing in all its beauty! Filled with flocks and herds and its stock of water never exhausted; and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihāra, Varāha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade, connected with one another, seem to jointly protect the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant *Lodhras* with ends of their branches covered with flowers. It was there that the illustrious Gautama of rigid vows begat upon the Cudra woman Auçinari (the daughter of Uçinara) Kākshivat and other celebrated sons. That that race sprung from Gautama doth ye live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness for kings. And, O Arjuna, it was here that in olden times the mighty monarchs of Anga and Vanga and other countries, coming to the abode of Gautama, passed their days in joy and happiness. Behold, O Pārtha, those forests of delightful *Pippalas* and beautiful *Lodhras* standing near the site of Gautama's abode! There dwelt of old those Nāgas Arvuda and Cakravāpin, those persecutors of all enemies, as also the Nāga Swastika and that other excellent Nāga called Mani. Manu himself had ordered the

country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favored the country. And owning such a delightful and impregnable city, Jarāsandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him today humble his pride.' "

Vaiçampāyana said,—'Thus saying,—those brothers of abundant energy, *viz.*, he of the Vrishni race and the two Pāndavas, entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. And arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha as also by the citizens, and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava, and having slain the monster, made of his hide three drums which he placed in his own city. And those drums were such that once beat their sound lasted a full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarāsandha they seemed, by that act of theirs, to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brāhmanas residing within the city, saw many evil omens which they reported to Jarāsandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarāsandha also, possessed of great prowess, with a view to ward off those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bhārata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of

fighting with Jarāsandha, entered the capital in the guise of *Snātaka* Brāhmanas. And they beheld the exceeding beauty of the shops full of various edibles and floral wreaths, and swelling with every article of every quality, and every kind of wealth that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endued with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colors and decked in garlands and ear-rings, the heroes entered the abode of Jarāsandha possessed of great intelligence, like Himālayan lions eyeing cattle-folds. And the arms of those warriors, O king, smeared with sandal and aloe paste, looked like the trunks of *çāla* trees. And the people of Magadha, beholding those heroes looking like elephants, with necks broad like those of *çāla* trees and wide chests, began to wonder much. Those bulls among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarāsandha rising up in haste received with proper ceremonies his visitors—who were every-way worthy of being received with water to wash their feet, and honey and the other ingredients of the *Arghya*—with gift of kine, and with other forms of respect. And the great king addressing them said,—'Ye are welcome!' And, O Janamejaya, both Pārtha and Bhima remained silent at this. And amongst them Krishna alone, of great intelligence, began to speak. And addressing the monarch, Krishna said,—'O king of kings, these two are in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight. After that hour they will speak with thee!' The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight came, the monarch arrived at the place where his guests attired as Brāhmanas were. For, O king, that ever victorious monarch observed this vow which was known throughout the worlds that as soon as he should hear of the arrival at his place of *Snātaka* Brāhmanas, should it be even at midnight, he would immediately, O Bhārata, come out and grant them

an audience! Beholding the strange attire of his guests, that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarāsandha, said,—'Let salvation be attained by thee, O king, without difficulty!' And, O tiger among kings, having said this unto the monarch, they stood looking each other. And, O king of kings, Jarāsandha then said unto those sons of Pāndu and him of the Yādu race, all disguised as Brāhmanas,—'Take your seats.' And those bulls among men sat themselves down, and like the three fires of a great sacrifice blazed forth in their beauty. And king Jarāsandha, O thou of the Kuru race, firmly devoted to truth, censuring his disguised guests, said unto them,—'It is well-known to me that in the whole world! Brāhmanas in the observance of the Snātaka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked in flowers, and with hands bearing the marks of the bowstring? Attired in colored robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brāhmanas, although ye bear Kshatriya energy! Tell us truly who ye are! Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brāhmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us therefore, the end ye have in view! Arrived here by such an improper way, why accept ye not the worship I offer? What is your purpose in coming to me? Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,—'O king, know us for *Snātaka* Brāhmanas. Brāhmanas and Kshatriyas and Vaiçyas are all, O monarch, competent to observe the vow of *Snātaka*. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always obtaineth prosperity Persons decked in flowers always achieve prosperity,

Therefore have we decked ourselves in flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son of Vrihadratha, that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the arms of the Kshatriya. If thou wish to behold it, thou shalt certainly behold it today! These are the rules of the ordinance, *viz.*, that an enemy's abode should be entered through a wrong gate and a friend's abode through the right gate. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!'"

Thus ends the twenty-first Section in the Jarāsandha-badha of the Sabhā Parva.

SECTION XXII.

(Jarāsandha-badha Parva continued.)

"Jarāsandha said,—'I do not recollect when ever I acted injuriously towards ye! Upon even a careful interval survey I fail to see the injury I did unto ye! When I have never done ye an injury, why, ye Brāhmanas, do ye regard me, who am innocent, as your foe? O answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained in consequence of injury to one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality, even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without doubt, the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best for those that are honest in the three worlds. Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously!'

"Krishna said,—O thou of mighty arms, there is a certain person at the head of a (royal) line who upholdeth the

dignity of his race. At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city). Having perpetrated that wicked wrong how dost thou regard thyself as innocent? O best of monarch, how can a king act wrongfully towards other virtuous kings? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra! O son of Vrihadratha, this sin committed by thee may touch even us, for virtuous as we are in our practices we are capable of protecting virtue. The slaughter of human beings as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto the god Cankara by slaughtering human beings? Thou art for calling persons beholding to thy own order as animals (fit for sacrifice)! Fool as thou art, who else, O Jarāsandha, is capable of behaving in this way? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee the slaughterer of our relatives! Thou thinkest that there is no man among the Kshatriyas (equal to thee)! This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who, endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight? Know O bull among men, that as persons installed in sacrifices, Kshatriyas engage in battle, with heaven in view, and vanquish the whole world! Study of high *Brahma* (*Vedas*), great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain. But death in battle hath that for its certain consequence! Death in battle is the certain cause of triumph like Indra's. It is graced by numerous merits. It is for this that he of a hundred sacrifices (Indra) hath become what he is, so that vanquishing the *Asuras* he ruleth the universe! Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast

Magadha host? Don't disregard others, O king! Valor dwelleth in every man. O king of men, there are many men whose valor may be equal or superior to thine! As long as these are not known so long only art thou noted for thy valor. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals! Go not, O king, with thy children and ministers and army, into the regions of Yama! Dāmvodbhava, Kārtavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors! Desirous of liberating the captive monarchs from thee, know that we are certainly not Brāhmanas! I am Hriçikesha otherwise called Cauri, and these two heroes among men are the son of Pāndu. O king of Magadha, we challenge thee! Fight standing before us! Either set free all the monarchs, or go thou to the abode of Yama!'

"Jarāsandha said,—'I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, *viz.*, to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs intending to offer them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them today, and recollecting also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to do battle!'"

Vaiçampāyana said,—"Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarāsandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kauçika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Cauri ever devoted to truth, the slayer of

Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahmā and remembering that the ruler of Magadha was destined to be slain in battle by Bhima and not by the descendants of Madhu (Yādavas), desired not to himself slay that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valor, king Jarāsandha."

Thus ends the twenty-second Section in the Jarāsandha-badha of the Sabhā Parva.

Section XXIII.

(*Jarāsandha-badha Parva continued.*)

Vaiçampāyana said,—"Then that foremost of all speakers, Krishna of the Yādava race, addressing king Jarasandha resolved upon fight, said,—'O king, with whom amongst us, three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)? Thus addressed, the ruler of Magadha, king Jarāsandha of great splendour, expressed his desire of fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow, and garlands of flowers, and other auspicious articles, as also various excellent medicines for restoring lost consciousness and allevaiting pain, approached Jarāsandha panting for battle. Then king Jarāsandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brāhmana, remembering the duty of a Kshatriya, dressed himself for battle. Taking off his crown and binding his hair properly, Jarāsandha stood up like an ocean bursting its continents. And the monarch possessed of terrible prowess, addressing Bhima, said,—'O Bhima, I will fight with thee! It is better to be vanquished by a superior person.' And saying, this, Jarāsandha, that repressor of all foes endued with great energy, rushed at Bhimasena like the *Asura* Vala of old at the chief of the celestials. And the mighty Bhimasena also, having consulted with Krishna and on whose behalf the gods had been invoked by that cousin of his, advanced towards

Jarāsandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged in the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at times). And sometimes stretching their arms and sometimes drawing them close, and sometimes raising them up and sometimes dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to be emitted like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to effect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons, roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow they fought on dragging and pushing each other and fiercely looking at each other like two lions filled with wrath. And each striking every limb of the other with his own, and using his arms also against the other, and catching hold of each other's waist, they hurled each other to a distance. And accomplished in wresting, the two heroes, clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. And the heroes then, performed those grandest of all feats in wrestling called *Prishta-bhanga* which consists in throwing each other down with face to the earth and maintaining thethrown in that position as long as possible. And employing his arms each also performed the feats called *Sampurna-murchcha* and *Purna-kumbha*. And at times they twisted each other's arms and other limbs as if these were vegetable fibers that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to

aim at perticular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. And the citizens consisting of thousands of Brāhmanas and Kshatriyas and Vaiçyas and Cudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. And the sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. And desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarāsandha fought terribly on in those lists, driving the crowd at times by the motions of their hands, like Vaitra and Vāsava of old. And the two heroes, pressing each other forwards and dragging each other backwards and with sudden jerks throwing each other face downwards and sideways, mangled each other dreadfully. And at times they struck each other with thir keen-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And, O king, Jarāsandha beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said.—'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die! Therefore, O son of Kunti, this king should not be oppressed by thee. On

the other hand, O bull of the Bharata race, fight with him with thy arms, putting forth as much strength only as thy antagonist hath now left!' Then that slayer of hostile heroes, the son of Pāndu, thus addressed by Krishna, understood the plight of Jarāsandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarāsandha, mustered all his strength and courage."

Thus ends the twenty-third Section in the Jarāsandha-badha of the Sabhā Parva.

Section XXIV.

(Jarāsandha-badha Parva continued.)

Vaiçampāyana said,—"Thus addressed, Bhima, firmly resolved to slay Jarāsandha, replied unto Krishna of the Yadu race, saying,—'O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and dressed for fight, should not be forgiven by me!' Hearing these words of Vrikodara, that tiger among men, Krishna, desiring to stimulate that hero to accomplish the death of Jarāsandha without delay, answered,—'O Bhima, the strength thou hast derived from fate, the might also thou hast obtained from (thy father) the god Maruta, exhibit today upon Jarāsandha!' Thus addressed by Krishna, Bhima that slayer of foes, taking up the powerful Jarāsandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him on high full hundred times, Bhima pressed his knee against Jarāsandha's backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pāndava mingling with that of Jarāsandha while he was being broken on Bhima's knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was trembling down or the earth itself

was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna causing Jarāsandha's car furnished with an excellent flag-staff to be made ready, and making the brothers (Bhima and Arjuna) ride on it, went out and released his (imprisoned) relatives. And those lords of earth, those monarchs rescued from terrible fate, rich in the possession of jewels, meeting with krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna, furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding on that celestial car (of Jarāsandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs of the earth, who was exceedingly handsome in person and well-skilled in the slaughter of the foe, accompanied by the possessor of great strength (Bhima), and with Krishna driving the car where-on he rode, also came out of that fort. And that best of cars, incapable of being vanquished by any king, ridden on by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the *Asuras*) in which Tārakā (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells, and furnished with wheels whose clatter was like the roar of the clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had K[illegible] slain ninety-nine *Asuras* of old. And those bulls among men [illegible] (the three cousins) having obtained that car became exceedin[illegible]gly glad. The people of Magadha, beholding the long-arme[illegible]ed Krishna along with the two brothers. seated on that car[illegible] (of Jarāsandha), wondered much. And, O Bhārata, that car[illegible] where unto were yoked celestial horses and which possessed th[illegible] he speed of the wind, thus ridden upon by Krishna, looked exce[illegible]edingly beautiful. And upon that best

of cars was a flag-staff without being visibly attached thereto, and which was the product of celestial skill. And that handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a *yojana*. And Krishna, while coming out, thought of Gadura. And Gadura, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. And Gadura of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became more dazzling still for its splendour and incapable of being looked at by created beings, like the sun in midday surrounded by a thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could weapons injure it in the least even though visible to men's eyes. And Achyuta that tiger among men, riding with the two sons of Pāndu upon that celestial car the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. And the car upon which Krishna rode had been obtained by king Vāsu from Vāsava, and from Vāsu by Vrihadratha, and from the latter in due course by king Jarāsandha. And he of long arms and eyes like lotus leaves and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brāhmanas at their head, hastened thither to adore him with the due rites of the ordinance. And the monarch who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies, said,—'O thou of long arms, thou hast today rescued the kings sunk in the deep mire of sorrow in the lake of Jarāsandha! Such an act of virtue in thee the son of Devaki assisted by the might of Bhima and Arjuna, is scarcely extraordinary! O Vishnu, languishing as we all were in the terrible hill-fort of Jarāsandha, from sheer good fortune alone (of ours), thou hast rescued us, O son of the Yadu race, and achieved thereby an illustrious reputation! O tiger among men, we bow to thee! O command us what we shall do!

However difficult of accomplishment thy command may be, know, O lord, that it hath already been accomplished by the kings!' Thus addressed by the monarchs, the high-souled Hrishikeça gave them every assurance and said,—'Yudhishthira is desirous of performing the sacrifice of *Rājasuyā*. Solicitous as that monarch, ever guided by virtue, is of acquiring the imperial dignity, assist ye him in his endeavours, having known this of me!' Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,—'So be it!' And saying this, those lords of earth made presents of jewels unto him of the Dāsārha race. And Govinda, moved by kindness towards them, took a portion of those presents.

"Then the son of Jarāsandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in the van, came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vāsudeva that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarāsandha, thus installed on the throne by those exalted of men and having obtained the friendship of Krishna, and treated with respect and kindness by the two sons of Prithā, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the the sons of Prithā and graced with great good fortune, left the city of Magadha, laden with numerous jewels. And accompanied by the two sons of Pāndu, Achyuta, arriving at Indraprastha, approached Yudhishthira, and joyfully addressing that monarch, said,—'O best of kings, from good fortune the mighty Jarāsandha hath been slain by Bhima and the monarchs confined (at Girivraja) have been set free! From good fortune also, these two, Bhima and Dhanañjaya, are well, and arrived, O Bhārata, at their own city unwounded!' Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who

had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarāsandha, gave himself up to pleasure and merriment with all his brothers. And the eldest son of Pāndu together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. And commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men, Jarāsandha of great intelligence, caused his foe Jarāsandha to be slain by the instrumentality of the Pāndavas. And, O Bhārata, that chastiser of all foes having thus caused Jarāsandha to be slain, took leave of Yudhishthira and Prithā and Draupadi, and Subhadrā, and Bhimasena, and Fālguna, and the twins. And taking leave of Dhananjaya also, he set out for his own city (of Dwārakā), riding upon that best of cars of celestial make, possessed of the speed of the mind, and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as krishna was on the point of setting out, the Pāndavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.

"And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the king, that feat, O Bhārata, swelled the fame of the Pāndavas. And, O king, the Pāndavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects."

Thus ends the twenty-fourth Section in the Jarāsandhabadha of the Sabhā Parva.

Section XXV.

(Digvijay Parva.)

Vaiçampāyana said,—"Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly house, addressed Yudhishthira and said,—'Bow, weapons, great energy, allies, territory, fame, army,—these, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is the increase of our treasury. I desire, O best of monarchs to make the kings (of the earth) pay tribute to us! I desire to set out in an auspicious moment of a holy day of the moon under a favorable constellation, for the conquest of the direction that is presided over by the lord of treasures (*viz.*, the North)!'"

Vaiçampāyana continued,—"King Yudhishthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected voice, saying, 'O bull of the Bharata race, set thou out, having made holy Brāhmanas utter benedictions on thee, for plunging thy enemies in sorrow and filling thy friends with joy! Victory, O son of Prithā, will surely be thine and thou wilt surely obtain the fulfilment of thy desires.'

"Thus addressed, Arjuna, sorrounded by a large host, set out on that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bulls among men, the twins, dismissed with affection by Yudhishthira the just, set out, each at the head of a large army. And the son of the chastiser of Pāka then subjugated that direction, which was under the presidency of the lord of treasures. And Bhimasena subjugated the East, and Sahadeva the South, And Nakula, O king, acquainted with all weapons, conquered the West. And while his brothers were so employed, the exalted king Yuddishthira the just stayed within Khāndavaprastha in the enjoyment of great affluence in the midst of friends and relatives."

Thus ends the twenty-fifth Section in the Digvijaya of the Sabhā Parva.

Section XXVI

(Digvijaya Parva continued.)

Janamejaya said,—"O Brāhmana, narrate to me in full the history of the conquest of all the points of the horizon! I am incapable of being satiated with listening to the great history of my ancestors!"

Vaiçampāyana said,—"This earth was subjugated at the same time by the sons of Prithā. I shall, therefore, tell thee of the compaign of Dhananjaya first.

"At the outset, the long-armed Dhananjaya subjugated the kings of the country of the Kulindas, by the greatest of courageous feats. And having brought the Kulindas, the Anarttas, and the Kālakutas under his sway, Arjuna, subjugated (king) Sumandala with his troops. Then, O king, that chastiser of all foes, capable of fighting with both hands with equal skill, assisted by (king) Sumandala, conquered the island called Cākala as also king Pritivindhya. And there were many kings in the island of Cākala amongst the seven islands of the earth. And between them at the head of their troops and Arjuna, the encounters that took place were fierce. But, O bull of the Bharata race, even those great bowmen were all vanquished by Arjuna. And uniting himself with all of them, he then attacked the kingdom of Prāgyotisha. And there, O king, was a great monarch called Bhagadatta. And with him the encounter that the illustrious Pāndava had was fierce. And the king of Prāgyotisha was supported by a host of Kirātas and Chins and numerous other warriors that dwelt on the sea-coast. And king Bhagadatta, having fought with Dhananjaya for eight days continuously, and finding him still untired in battle, smilingly said,—'O thou of long arms, O son of the Kuru race, this energy (that thou hast exhibitted) is, indeed, well-suited to thee who art the son of chastiser of Pāka and who art the ornament of battle! I am the friend of Indra, scarcely inferior to him in battle. But, O child, I cannot stay before thee in fight! O son of Pāndu' tell me what am I to do and which thou desirest! O son, O thou of long arms, I shall accomplish whatever thou wilt say!

Thus addressed, Arjuna replied,—'That bull amongst the Kurus, king Yudhishthira the son of Dharma, is conversant with the rules of morality, devoted to truth, and a performer of sacrifices in which the gifts (to Brāhmanas) are great. I desire to see him acquire the imperial dignity. Let tribute be paid unto him by thee! Thou art my father's friend, and gratified also thou hast been by me. I cannot command thee. Let the tribute, therefore, be paid by thee joyously at thy will!'

"Bhagadatta, hearing this, said,—'O thou who hast Kunti for thy mother, as thou art to me so is Yudhishthira also! I shall do all this. Tell me, what else I may do for thee!'"

Thus ends the twenty-sixth Section in the Digvijaya of the Sabhā Parva.

Section XXVII.

(Digvijaya Parva continued.)

Vaiçampāyana continued,—"Thus addressed, Dhananjaya replied unto Bhagadatta, saying, 'If thou wilt give thy promise to do this, thou wilt have done all I desire!' And having thus subjugated the king of Prāgyotisha, Dhananjaya of long arms, the son of Kunti, then marched thence towards the north—the direction presided over by the lord of treasures. And that bull amongst men, that son of Kunti, then subjugated the mountain fastnesses and their outskirts as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tribute from all. And winning the affections of those kings and uniting himself with them, he next marched, O king against Vrihanta the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city, followed by his army consisting of four kinds of troops, gave battle to Fālguna. And the collision was terrible that took place between Vrihanta and Dhananjaya. And it so happened that Vrihanta was unable to bear the prowess of the son of Pāndu. Then that invincible mountain king, regard-

ing the son of Kunti incapable of being withstood, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senāvindu whom he soon expelled from his kingdom. After this he subjugated Modāpura, Vāmadeva, Sudāman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. At the command of Yudhishthira, O monarch, Arjuna, without moving from the city of Senāvindu, by sending his troops alone, brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senāvindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he subjugated, the hero marched against king Viçwagaçwa—that bull of Puru's race. Having vanquished in battle the brave mountaineers who were all great warriors, the son of Pandu, O king, then reduced, by means of his troops, the town protected by the Puru king. And having vanquished in battle the Puru king as also the robber tribes of the mountains, the son of Pāndu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kāsmira, and also king Lohita along with ten minor chiefs. Then the Trigartas, the Dāravās, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pāndu. That prince of the Kuru race then reduced the delightful town of Avisāri, and then Rochamāna ruling in Uraga. Then the son of Indra, putting fourth his might, pressed the delightful town of Singhapura that was well protected with various weapons. Then Arjuna, that bull amongst the son of Pāndu, at the head of all his troops, pressed hard the regions called Suhma and Sumālā. Then the son of Indra, endued with great prowess, after grinding them with great force, brought the Vālhikas always difficult of being vanquished, under his sway. Then Fālguna the son of Pāndu, taking with him a select force, defeated the Daradas along with the Kāmbojas. Thenthe exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also

that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kāmbojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Prithā was equal to that between the gods and the *Asuras* in which Tārakā (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas on the field of battle, Arjuna took from them as tribute eight horses that were of the color of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with speed of motion. At last, having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

Thus ends the twenty-seventh Section in the Digvijaya of the Sabhā Parva.

Section XXVIII.

(Dig-vijaya Parva continued.)

Vaiçaṁyāyana said,—"That heroic and foremost of the Pāndavas, endued with great energy, crossing the White mountains, subjugated the country of ahe Kimpurushas ruled by *Durmaputra*, after a collision distinguished by a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced this country, the son of Indra with a collected mind marched at the head of his troops to the country called Hārataka ruled by the Guhyakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lake called Mānasa and various other lakes and tanks sacred to the *Rishis*. And the exalted prince having arrived at the lake Mānasa conquered the regions ruled by the Gandharvas that lay around the Hātaka territories. And the conqueror took, as tribute fron the country, numerous excellent horses, called *Tittiri*, *Kalmasha*, *Manduka*. At last the son of the slayer of Pāka, arriving at the country of North Harivarsha, desired to conquer it.

Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with cheerful hearts, said,—'O son of Prithā, this country can never be conquered by thee! If thou seekest thy good, return hence! O Achyuta, thy conquests have been enough! He that entereth this region, if human, is sure to perish. We have been gratified with thee, O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee! The Northern Kurus live here. There cannot be war here. Even if thou enterest it, thou wilt not be able to behold anything, for with human sight nothing can be seen here. If, however, thou seekest anything else, O Bhārata, tell us, O tiger among men, so that we may do thy bidding!' Thus addressed by them, Arjuna smilingly addressing them, said,—'I desire the acquisition of the imperial dignity by Yudhishthira the just, of great intelligence. If shut against human beings, I will not enter your country. Let something be paid unto Yudhishthira by ye as tribute!' Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make,si lkens of celestial texture, and skins of celestial origin.

"It was thus that that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished those monarchs and brought them under his sway, he exacted from them all much wealth, and various gems and jewels, and horses of the species called Tittiri and Kalmāsha as also those of the color of the parot's wings and those that were like the peacock in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Cakraprastha. And Pārtha offered the whole of that wealth, together with the animals he had brought, unto Yudhishthira the just. And commanded by the monarch, the hero retired to the chambers of the palace for rest."

Thus ends the twenty-eighth Section in the Digvijaya of the Sabhā Parva.

Section XXIX.

(Digvijaya Parva continued.)

Vaiçampāyana said,—"In the meantime, Bhimasena also endued with great energy, having obtained the assent of Yudhishthira the just, marched towards the eastern direction. And that tiger among the Bhāratas, possessed of great valor and ever enhancing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well armed and capable of grinding all hostile kingdoms. And that tiger among men, the son of Pandu, going (first) into the great country of the Pānchālas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time vanquished the Gandakas and the Videhas. The exalted one then subjugated the Dacārnas. There in the country of the Daçārnas, the king called Sudharman with his bare arms did fierce battle with Bhimasena. And Bhimasena, beholding that feet of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth, itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men, defeated in battle Rochamāna the king of Açwamedha at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumāra and king Sumitra under his sway. Then, O Janamejaya, that bull of the Bharata race, at the command of Yudhishthira the just, marched against Ciçupāla of great energy. The king of Chedi, hearing of the intentions of the son of Pāndu, came out of his city. And that chastiser of all foes then received the son of Prithā with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other's welfare. Then, O mon-

arch, the king of Chedi offered his kingdom unto Bhima and said smilingly, O sinless one, upon what art thou bent?' And Bhima thereupon represented unto him the intentions of king Yudhishthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Ciçupāla. And after this he set out from Chedi with his troops and vehicles."

Thus ends the twenty-ninth Section in the Digvijaya of the Sabhā Parva.

Section XXX.

(*Digvijaya Parva continued.*)

Vaiçampāyana said,—"That chastiser of all foes then vanquished king Crenimat of the country of Kumāra, and then Vrihadvala the king of Koçala. Then that foremost of the sons of Pāndu, by performing feats excelling in fierceness, vanquished the virtuous and mighty king called Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopālakaksha and the northern Koçalas and also the king of the Mallas. And the mighty one, arriving then at the moist region at the foot of the Himālayas soon brought the whole country under his sway. And that bull of the Bharata race subjugated in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pāndu next conquered the country of Bhallāta as also the mountain of Cuktimanta that was by the side of Bhallāta. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvāhu the king of Kāçi, brought him under complete sway. Then that bull among the sons of Pāndu overcame in battle, by sheer force, the great king Krātha reigning in the region lying about Supārça. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Paçubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madadhāra and Mahidhara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer

force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishādas, and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion, and almost soon enough, vanquished the southern Mallas and the Bhagavanta mountains. And the hero next vanquished, by policy alone, the Carmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated by treachery the Cakas and the barbarians living in that part of the country. And the son of Pāndu, sending forth expeditions from Videha, conqured the seven kings of the Kirātas living about the Indra mountain. And the mighty hero then, endued with abundant energy, having vanquished in battle the Suhmas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha And on his way he subjugated the monarchs known by the names of Danda and Dandadhāra. And accompanied by those monarchs, the son of Pāndu marched against Girivraja. And bringing the son of Jarāsandha under his sway by conciliation and making him pay tribute, the hero then, accompanied by the monarchs he had vanquished, marched against Kança And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pāndavas then encountered Karna that slayer of foes. And, O Bhārata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful kings of the mountainous regions. And the son of Pāndu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Modāgiri. And the Pāndava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, *viz.*, the heroic and mighty Vāsudeva the king of Pundra and king Mahaujas who reigned in Kauçikakachchha. And having defeated both these monarchs, the son of Prithā then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tāmralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea shore, that

bull among the Bharatas then conquered all the *Mlechchha* tribes. And the mighty son of the wind-god having thus conquered various countries and exacting tribute from them all, advanced towards Lohitya. And the son of Pāndu then made all the *Mlechchha* kings dwelling in the marshy regions on the seacoast, pay tribute and various kinds of wealth, and sandal wood and aloes, and cloths and gems, and pearls and blankets, and gold and silver and valuable corals. And the *Mlechchha* kings showered upon the illustrious son of Kunti a thick down-pour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhisthira the just."

Thus ends the thirtieth Section in the Digvijaya of the Sabhā Parva.

Section XXXI.

(Digvijaya Parva continued.)

Vaiçampāyana said,—"Thus also Sahadeva, dismissed with affection by king Yudhishthira the just, marched towards the southern direction accompanied by a mighty host. And strong in his strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra the mighty king of the Adhirājās and making him pay tribute, re-established him on his throne. And the prince then brought under his sway Sukumāra and then king Sumitra, and he next vanquished the other Matsyas and then the Patachcharas. And endued with great intelligence the Kuru warrior then conquered soon enough the country of the Nishādas and also the high hill called Goçringa, and that lord of earth called Crenimat. And subjugating next the country called Navarāshtra, the hero marched against Kuntibhoja. King Kuntibhoja, with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account

of old hostilities, been defeated before by Vāsudeva. And, O Bhārata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. And the mighty warrior then vanquished the Sekas and the other Sekas and exacted tribute from them and also various kinds of gems and wealth. And uniting himself with the vanquished tribes, the prince then marched towards the countries that lay on the banks of the Narmadā. And defeating there in battle the two heroic kings of Avanti called Vinda and Anuvinda supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. And after this the hero marched towards the town of Bhojakata. And there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Mādri, vanquishing the invincible Bhismaka, then defeated in battle the king of Koçalā and the ruler of the territories lying on the banks of the Venwā, as also the Kāntārakas and the kings of the eastern Koçalās. And the hero then, defeating both the Nātakeyas and the Heramvakas in battle, and subjugating the country of Mārudha, reduced Munjagrāma by sheer strength. And the son of Pāndu then vanquished the mighty monarchs of the Nāchinas and the Arvukas and the various forest kings of that part of the country. And endued with great strength the hero then reduced to subjection king Vātādhipa. And defeating in battle the Pulindas, the hero then marched southwards. And the younger brother of Nakula then fought for one whole day with the king of Pāndrya. And the long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings, however, without being tired in the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,—'O tiger among the sons of Pāndu, go hence, taking with thee tribute from us all! Let the business of king Yudhishthira the just, possessed of great intelligence, be accomplished without hindrance!' And taking

jewels and gems from them all, the hero marched towards the city of Māhishmati. And there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pāndu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail, of Sahadeva's army, all appeared to be on fire. And beholding this, the prince of the Kuru race became exceedingly anxious. And O Janamejaya, at sight of this the hero could not resolve upon what he should do."

Janamejaya said,—"O regenerate one, why was it that the god Agni became hostile in battle unto Sahadeva who was fighting only for the accomplishment of a sacrifice (and, therefore, for the gratification of Agni himself)?"

Vaiçampāyana said,—"It is said, O Janamejaya, that the god Agni, while residing in Māhishmati, earned the reputation of an adulterer. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigor. And it so happened that (king Nila's) fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in king Nila's palace and in the house of all (his subjects) that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. And one day the deity, assuming the form of a Brāhmana, was enjoying at his pleasure the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brāhmana to be punished according to the law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king, bowing low, bestowed that daughter of his upon the god Agni disguised as a Brāhmana. And the god Vibhāvasu, accepting that fair-browed daughter of king Nila, became graceful unto that monarch. And the illustrious gratifier of all purposes also asked

the monarch to beg a boon. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time. O king, those monarch who, from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutāçana. And, from that time, O perpetuator of the Kuru race, the girls of the city of Māhishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unconfined to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero then addressed the god that sanctifieth everything, in these words :—

'I bow unto thee, O thou whose track is always marked with smoke! These my exertions are all for thee! O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified! Thou art called *Pāvaka* because thou sanctifiest everything, and thou art *Havya-vāhana* because thou carriest the clarified butter that is poured into thee! The *Vedas* have sprung for ministering unto thee, and, therefore, art thou called *Jātavedas*! Chief of the gods as thou art, thou art called Chitrabhānu, Anala, Vibhāvasu, Hutāça, Jvalana, Cikhi, Vaiçwānara, Pingeça, Plavanga, Bhuritejas! Thou art he from whom Kumāra (Kārtikeya) had his origin, thou art holy, thou art called *Rudragarva*, and *Hiranyakrit*! Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity! O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the *Vedas* have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth! *Rishis* and Brāhmanas, Deities and *Asuras* pour clarified butter, every day according to the ordinance, in sacrifices. Let the rays of truth emanating from thee as thou exhibitest thyself in those sacrifices purify me! Smoke

bannered as thou art, and possessed of flames, thou great purifier from all sins, born of Vāyu, and ever present as thou art in all creatures, O purify me by the rays of thy truth! Having cleansed myself, thus cheerfully, O exalted one, do I pray unto thee! O Agni, grant me now content and prosperity, and knowledge and gladness!'"

Vaiçampāyana continued,—"He that will pour clarified butter into Agni reciting these *mantras*, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

"Sahadeva, addressing Agni again, said,—'O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!' Having said this, that tiger among men—the son of Mādri—spreading some *kuça* grass on the earth sat himself down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand, approaching Sahadeva quietly, and addressing that prince of the Kuru race—that god of men—and giving him every assurance, said,—'O thou of the Kuru race, rise up from this posture! O rise up! I was only trying thee! I know all thy purposes as also those of the son of Dharma (Yudhishthira). But, O best of the Bharata race, as long as there is a descendant of king Nila's line, so long should this town be protected by me! I will, however, O son of Pāndu, accomplish the desire of thy heart!' And at these words of Agni, O bull of the Bharata race, the son of Mādri rose up with a cheerful heart, and joining his hands and bending his head worshipped that sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva that tiger among men—that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Mādri then went further towards the south. And the long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished

and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti the king of Saurāshtra and preceptor of the Kauçikas under his sway. And the virtuous prince, while staying in the kingdom of Saurāshtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And that monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pāndu. And that master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And endued with great energy and great strength, the hero then, reduced to subjection, Surpāraka and Tālākata, and the Dandakas also. And the Kuru warrior then vanquished and brought under his subjection numberless kings of the *Mlechcha* tribe living on the sea cost, and the Nishādas and the cannibals and even the Karnaprāvarnas, and those tribes also called the *Kālamukhas* who were a cross between human beings and *Rākshasas*, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Rāmaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas and who were men with one leg. And the son of Pāndu also conquered the town of Sanjayanti and the country of the Pāshandas and the Karahātakas by means of his messengers alone, and made all of them pay tribute. The hero also brought under his subjection and exacted tribute from the Pāndyas and the Dravidas along with the Udrakeralas and the Andhas and the Tālavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of Mādri, having arrived at the sea shore, then despatched with great assurance messengers unto the illustrious Vibhishana the grand-son of Pulastya. And that monarch willingly accepted the sway of the son of Pāndu; for that intelligent and exalted king regarded it all as the act of time. And he sent unto the son of

Pāndu diverse kinds of jewels and gems, and sandal and aloe wood, and many celestial ornaments, and such costly apparel, and many valuable pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

"Thus it was, O king, that that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. And that bull of the Bharata race, having presented the whole of that wealth unto king Yudhishthira the just, regarded himself, O Janamejaya, as crowned with success and continued to live happily."

Thus ends the thirty-first Section in the Digvijaya of the Sabhā Parva.

Section XXXII.

(Digvijaya Parva cotinued.)

Vaiçampāyana said,—"I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vāsudeva. The intelligent Nakula, surrounded by a large host, set out from Khāndavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kārtikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pāndu had with the Mattamayurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty as also that other one called Mahettha. And the hero had a fierce encounter with the royal sage Akroça. And the son of Pāndu left that part of the country having subjugated the Daçārnas, the Civis, the Trigartas, the Amvashtas, the Mālavas, the five tribes of the Karnātas, and those twice-born classes that were called the Madhyamakeyas and Vātadhānas. And making a circuitous journey, that bull

among men then conquered the (*Mlechcha*) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Grāmaniyas that dwelt on the banks of the sea, and the Cudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon their fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttara-yotisha and the city of Divyakuta, and the tribe called Dwārapāla. And the son of Pāndu, by sheer force, reduced to subjection the Rāmathas, the Hārahunas, and various kings of the west. And while staying there, Nakula sent, O Bhārata, messengers unto Vāsudeva. And Vāsudeva with all the Yādavas accepted his sway. And the mighty hero, proceeding thence to Cākala the city of the Madras, made his uncle Calya accept from affection the sway of the Pāndavas. And, O monarch, deserving of hospitality and entertainment at his uncle's hands, the illustrious prince was well entertained by his uncle. And skilled in war, the prince, taking from Calya a large quantity of jewels and gems, left his kingdom. And the son of Pāndu then reduced to subjection the fierce *Mlechchas* residing on the sea cost as also the wild tribes of the Palhavas, the Kirātas, the Yavanas, and the Cakas. And having subjugated various monarchs, and making all of them pay tribute. Nakula, that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula earned that ten thousand camels carried it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Mādri presented the whole of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west—the direction that is presided over by the god Varuna, and that had once before been subjugated by Vāsudeva himself!"

Thus ends the thirty-second Section in the Digvijaya of the Sa bhā Parva.

Section XXXIII

(Rajasuyika Parva.)

Vaiçampāyana said,—"In consequence of the protection afforded by Yudhishthira the just, and of that truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And in consequence of the equitable taxation and the virtuous rule of the monarch, the clouds poured as much rain as the people desired, and the city and the towns became highly prosperous. Indeed, as a consequence of the monarch's acts, every affair of the kingdom, but especially the breeding of cattle and agriculture and trade, prospered highly. And, O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favorites of the monarch. And there were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tribute that would not impoverish, that other kings used to approach Yudhishthira (and not for hostility or battle). And the large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. And his friends and officers, each separately and all together, approaching him said, 'The time hath come, O exalted one, for thy sacrifice! Let arrangements, therefore, be made without loss of time.' And while they were thus talking, Hari (Krishna) came there. And that omniscient and ancient one, that soul of the *Vedas*, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things as also that in which all things are to be dissolved, that lord of the past, the future, and the present, named Keçava,—the slayer of Keçi and the bulwark of all

the Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vāsudeva to the command of the (Yādava) army, and bringing with him for king Yudhishthira the just a large mass of treasure, entered that excellent of cities, Khāndava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot wheels. And Mādhava, that tiger among men, enhancing that limitless mass of wealth the Pāndavas had that inexhaustible ocean of gems, by what he had brought, enhanced the sorrows of the enemies of the Pāndavas. And the capital of the Bhārata was gladdened by Krishna's presence like a sunless region by the sun or a region of still air by a gentle breeze. And approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at his ease that bull among men, the son of Pāndu, with Dhaumya and Dwaipāyana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus:—

'O Krishna, it is for thee that the whole earth is under my sway! And, O thou of the Vrishni race, it is through thy grace that vast wealth hath been earned by me! And, O son of Devaki, O Mādhava, I desire to devote that wealth, according to the ordinance, unto superior Brāhmanas and the carrier of sacrificial libations! And, O thou of the Daçārha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers! Therefore, O Govinda, O thou of long arms, install thyself in that sacrifice; for, O thou of the Daçārha race, if thou performest the sacrifice, I shall be cleansed from sin. Or, O exalted one, grant permission for myself being installed in the sacrifice along with these my younger brothers, for permitted by thee, O Krishna, I shall be able to enjoy the fruit of an excellent sacrifice!'"

Vaiçampāyana continued,—"Unto Yudhishthira, after he had said this, Krishna, extolling his virtues, said,—'Thou O tiger among kings, deservest imperial dignity! Let, therefore, the great sacrifice be performed by thee! And if thou performest that sacrifice and obtainest its fruit, we all shall

regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou, then, the sacrifice thou desirest! Employ me also in some office towards that end. For I should obey all thy commands!' Yudhishthira replied,—'O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Hrishikeça, hast arrived here agreeably to my wish!'"

Vaiçampāyana continued,—"Commanded by Krishna, the son of Pāndu along with his brothers set himself in collecting the materials for the accomplishment of the Rājasuya sacrifice. And that chastiser of all foes, the son of Pāndu, then commanded Sahadeva that foremost of all warriors and all his ministers also, saying,—'Let persons be appointed co collect, without loss of time, all those articles which the Brāhmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessaries that Dhaumya may order as required for it, each of the kind needed and one after another in due order. And let Indrasena and Viçoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. And let those foremost of the Kuru also gather every article with agreeable taste and smell as may delight and attract the hearts of the Brāhmanas.'

"Simultaneously with these words of king Yudhishthira the just, Sahadeva, that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipāyana, O king, then appointed as sacrificial priests exalted Brāhmanas that were like the *Vedas* themselves in embodied forms. And the son of Satyavati became himself the *Brahma* of that sacrifice. And that bull of the Dhananjaya race, Susāman, became the chaunter of the Vedic (*Sama*)hymns. And Yajnavalkya devoted to *Brahma* became the *Adhyaryu*. And Paila the son of Vasu and Dhaumya became the *Hotris*. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the *Vedas* and the branches of the *Vedas*, became *Hotragas*. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance, the large sacrificial compound. And commanded by the Brāhmanas, builders and

artificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. And after these were finished, that best of kings and bull among men, Yudhishthira, commanded his chief adviser Sahadeva, saying,—'Despatch thou, without loss of time, messengers endued with speed, to invite all (to the sacrifice).' And Sahadeva, hearing these words of the king, despatched messengers telling them 'Invite ye all the Brāhmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaiçyas and also all the respectable Cudrās, and bring them hither!'"

Vaiçampāyana continued,—"Endued with speed, those messengers then, thus commanded, invited everybody according to the orders of the Pāndava without losing any time, and brought with them many persons, both friends and strangers. Then, O Bhārata, the Brāhmanas at the proper time installed Yudhishthira the son of Kunti in the Rājasuyo sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just, like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brāhmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings came from various countries, and by the officers of state. And numerous Brāhmanas, well-skilled in all branches of knowledge and versed in the *Vedas* and their several branches, began to pour in from various countries. And thousands of artificers, at the command of king Yudhishthira the just, erected separate habitations for those Brāhmanas with their attendants, well filled with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brāhmanas continued to reside there, passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brāhmanas, cheerfully eating and talking, was heard there without intermission. And 'Give,' and 'Eat,' were the words that were heard there incessently and everyday. And, O Bhārata, king Yudhishthira the just gave unto each of those Brāhmanas thousands of kine and beds and golden coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pāndu, like the sacrifice in heaven of Cakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pāndu unto Hastināpura for bringing Bhishma and Drona and Dhritarāshtra and Vidura and Kripa and those amongst his cousins that were well-affected towards him."

Thus ends the thirty-third Section in the Rājasuyika of the Sabhā Parva.

Section XXXIV.

(Rajasuyika Parva continued.)

Vaiçampāyana said,—"The ever-victorious Nakula the son of Pāndu, having reached Hastināpura, formally invited Bhishma and Dhritarāshtra. And the elders of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brāhmanas walking before them. And, O bull of the Bharata race, having heard of king Yudhishthira's sacrifice, hundreds of other Kshatriyas, acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pāndu and his sacrificial mansion, and bringing with them many costly jewels of various kinds. And Dhritarāshtra and Bhishma and Vidura of high intelligence; and all the Kaurava brothers with Duryodhana at their head; and Suvala the king of Gāndhāra and Cakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Calya endued with great might and the strong Vālhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas, and Cala; and Açwatthāman, Kripa, Drona, and Jayadratha the the ruler of Sindhu; and Yajnasena with his sons, and Cālva that lord of earth; and that great charioteer king Bhagadatta of Prāgjyotisha accompanied by all the *Mlechcha* tribes inhabiting the marshy regions on the sea shore; and many [illegible] kings, and king Vrihadvala; and Vāsudeva the king of the Paundryas, and the kings of Vanga and Kalinga; and Akarsha

and Kuntala and the kings of the Mālavas and the Andhrakas; and the Drāvidas and the Singhalas and the king of Kāçmira, and king Kuntibhoja of great energy and king Gauravāhana; and all the other heroic kings Vālhika; and Virāta with his two sons, and Māvella endued with great might; and various kings and princes ruling in various countries; and, O Bhārata, king Ciçupāla endued with gereat energy and invincible in battle accompanied by his son; these all came into the sacrifice of the son of Pāndu. And Rāma and Aniruddha and Kanaka and Sārana; and Gada, Pradyumna, Shāmva, and Chārudeshna of great energy; and Ulmuka and Nishatha and the brave Angāvaha; and innumerable other Vrishnis—mighty charioteers all—came there.

"These and many other kings from the middle country came, O monarch, to that great Rājasuya sacrifice of the son of Pāndu. And, O king, at the command of king Yudhishthira the just, mansions were assigned to all those monarchs that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs according as they deserved. And worshipped by the king, they retired to the mansions that were assigned to them. And those mansions were (white and high) like the cliffs of Kailāça, and delightful to behold, and adorned with every kind of furniture. They were enclosed on all sides with well-built and high and white-washed walls. And their windows were covered with networks of gold and their interiors were adorned with rows of pearls. And their flights of stairs were easy of ascent, and the floors were all laid over with costly carpets. And they were all hung over with garlands of flowers and perfumed with excellent aloes. And white as snows or the moon, they looked extremely handsome even from the distance of a *yojana*. And their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built af various metals, they looked like peaks of the Himavat. And having rested awhile in those mansions the monarchs beheld king Yudhishthira the just surrounded by numerous *Sadasyas* (sacrificial priests) and ever performing sacri

fices distinguished by large gifts to Brāhmanas. And that sacrificial mansion crowded with kings and Brāhmanas and great *Rishis*, looked, O king, as handsome as heaven itself crowded with the gods!"

Thus ends the thirty-fourth Section in the Rājasuyika of the Sabhā Parva.

Section XXXV.

(Rājasuyika Parva continued.)

Vaiçampāyana said,—"Then, O king, Yudhishthira, having approached and worshipped his grand-father and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryodhana and Vivingçati, and said,—'Favor me ye all in the matter of this sacrifice! This large treasure that is here is yours. Consult ye with one another and guide me as ye desire!'

"The eldest of the sons of Pāndu, who had been installed in the sacrifice, having said this unto all, appointed every one of them in suitable offices. And he appointed Dusçāsana to superintend the department of food and other enjoyable articles. And Açwatthāman was asked to attend to the Brāhmanas. And Sanjaya was appointed to offer return-worship unto the kings. And Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what left undone. And the king appointed Kripa to look after the diamonds and the gold and the pearls and gems as also after the distribution of gifts to Brāhmanas. And so other tigers among men were appointed in similar offices. Vālhika and Dhritarāshtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. And Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. And Duryodhana became the receiver of the tributes that were brought by the kings. And Krishna who was himself the centre of all the worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brāhmanas.

"And desirous of beholding that sacrificial mansion as also king Yudhishthira the just, none came there bringing with them tribute less than a thousand (in number, weight or measure). And every one honored the king Yudhishthira the just with large presents of jewels. And the kings made presents of their wealth, vying with one another that the jewels each gave would enable the Kuru king Yudhishthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome with the Multitude of palaces built so as to last for ever and crowded with guards and warriors and so high that their tops touched the cars of the gods that came to behold that sacrrifice, as also with the cars themselves of the celestials, and the dwellings of the Brāhmanas, and the mansions that were created there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. And Yudhishthira, as if vying with Varuna himself in wealth, commenced the sacrifice (of Rājasuya) with six fires and distinguished by a large gifts to Brāhmanas. And the king gratified everybody with presents of great value, indeed, with every object that one could desire. And with abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to his fill. And the gods also were gratified in that sacrifice by the *Ida*, clarified butter, *Homa*, and libations poured by the great *Rishis* versed in *mantras* and pronunciation. And like the gods, the Brāhmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified in that sacrifice and filled with joy."

Thus ends the thirty-fifth Section in the Rājasuyika of the Sabhā Parva.

Section XXXVI.

(Arghyāharana Parva.)

Vaiçampāyana said,—"On the last day of the sacrifice when the king was to be sprinkled over with sacred water, the great Brāhmana *Rishis* ever deserving of respectful treatment, along with the [invited] kings, entered together the inner enclosure of the sacrificial compound. And those illustrious *Rishis* with Nārada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of Brahmā in the company of the celestial *Rishis*. And endued with immeasurable energy those *Rishis*, having obtained leisure, started various topics of conversation. 'This is so,' This is not so,' This is even so,' 'This cannot be otherwise,'—thus did many of them engage in disputations with one another. And some amongst the disputants, by well-chosen arguments made the weaker appear the stronger position and the stronger the weaker. And some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown into the air. While some amongst them versed in the interpretations of religious treaties and others of rigid vows, and well-acquainted with every commentary and gloss, engaged themselves in pleasent converse. And, O king, that platform crowded with gods, Brāhmanas and great *Rishis* looked extremely handsome like the wide expanse of the firmament studded with stars. And, O monarch, there was then no Cudra near that inner platform of Yudhishthira's mansion, nor anybody that was without vows.

"And Nārada, beholding the prosperity of the fortunate Yudhishthira that was born of that sacrifice, became highly gratified. And beholding that vast concourse of all the Kshatriyas, the *Muni* Nārada, O king of men, became thoughtful. And, O bull amongst men, the *Rishi* began to recollect the words he had heard of old in the mansion of Brahmā regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that

was a concourse of (incarnate) gods, Nārada thought in his mind of Hari with eyes like lotus leaves. And he knew that that creator himself of every object, that exalted of all gods —Nārāyana—who had formerly commanded the celestials, saying,—'Taking your births on earth and slaying one another, come ye back to heaven'—that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to full his own promise, had been born in the Kshatriya order. And Nārada knew that the exalted and holy Nārāyana, also called Cambhu, the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadu, and that that foremost of all perpetuators of races, having sprung in the line of the Andhaka-vrishnis on earth was graced with great good fortune and was shining like the moon himself among stars. And Nārada knew that he whose strength of arm was ever bepraised by all the celestials with Indra among them, that Hari the grinder of foes, was then living in the world in human form. 'Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength!'—This was the thought of Nārada the omniscient who knew Hari or Nārāyana to be that Supreme Lord whom everybody worshipped with sacrifices. And Nārada, gifted with great intelligence and the foremost of all persons conversant with morality, thinking of all this, sat in that sacrifice of the wise king Yudhishthira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhishthira the just, said,—'O Bhārata, let *Arghyas* be offered unto the kings, as each of them deserveth! Listen, O Yudhishthira, the preceptor, the sacrificial priest, the relative, the *Snātaka*, the friend, and the king, it hath been said, are the six that deserve the *Arghya!* The wise have said that when any of these dwell with one for a full year he deserveth to be worshipped with the *Arghya*. These kings have been staying with us for sometime. Therefore, O king, let *Arghyas* be procured to be offered one unto each of these! And let an *Arghya* be presented first of all unto him among these who is the foremost!

"Hearing these words of Bhishma, Yudhishthira said,—'O grand-sire, O thou of the Kuru race, whom dost thou deem the foremost amongst these and unto whom should the *Arghya* be presented by us, O tell me!'"

Vaiçampāyana continued,—"Then, O Bhārata, Bhishma the son of Cāntanu, settled it by his intelligence that on earth Krishna was the foremost of all. And he said,—'As the sun among all luminous objects, so doth this one shine like the sun among these all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him like a sunless region by the sun, or a region of still air by a gust of breeze!' Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first *Arghya* of excellent ingredients unto him of the Vrishni race. And Krishna also accepted it according to the forms of the ordinance. But Ciçupāla could not bear to see that worship offered unto Vāsudeva. And the mighty king of Chedi, reproving in the midst of that assembly both Bhishma and Yudhishthira, censured Vāsudeva thereafter."

Thus ends the thirty-sixth Section in the Arghyāharana of the Sabhā Parva.

SECTION XXXVII.

(Arghyāharana Parva continued.)

"Ciçupāla said,—'O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs! O son of Pāndu, this conduct of thine in thus willingly worshipping him with eyes like lotus leaves, is not worthy of the illustrious Pāndavas! Ye sons of Pāndu, ye are children! Ye know not what morality is, for what is very subtile. This son also of the river (Gangā), of little knowledge, hath transgressed the rules of morality (in giving ye such counsel)' And, O Bhishma, if one like thee, possessed of virtue and morality, acteth from motives of interest, he becometh worthy of censure among the honest and the wise! How doth

he of the Daçārha race, who is not a king, deserve worship among these kings that he hath been worshipped by ye? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vāsudeva, and how can his son be so in his presence? Or, if thou regardest Vāsudeva as your well-wisher and supporter, when Drupada is here how can Mādhava deserve the (first) worship? Or, O son of Kuru, regardest thou Krishna as preceptor? When Drona is here, how hast thou worshipped him of the Vrishni race? Or, O son of Kuru, regardest thou Krishna as the *Ritwija*? When old Dwaipāyana is here, how hath Krishna been worshipped by thee? Again, when old Bhishma the son of Cāntanu, that foremost of men who is not to die save at his own wish, is here, why, O king, hath Krishna been worshipped by thee? When the brave Açwatthāman versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee? When that king of kings, Duryodhana, that foremost of men, is here, as also Kripa the preceptor of the Bhārata princes, why hath Krishna been worshipped by thee? How, O son of Pāndu, passing over Druma the preceptor of the Kimpurushas, hat thou worshipped Krishna? When the invincible Bhishmaka, and king Pāndya possessed of every auspicious mark, and that foremost of kings—Rukmi, and Ekalavya, and Calya the king of the Madras, are here, how, O son of Pāndu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength among all kings, and (really) endued with great might, the favorite disciple of the Brāhmana Jāmadagnya, the hero who vanquished in battle all monarchs by his own strength alone! How, O Bhārata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither sacrificial priest nor preceptor nor king. That thou hast yet worshipped him, O chief of the Kurus, could alone have been from motives of gain. If, O Bhārata it was our wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We all have not paid tribute to the illustrious son of Kunti from fear, from desire of gain, or from having been

won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us! And, O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the *Arghya* in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such, unworthy worship unto one that hath fallen away from virtue! This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarāsandha. Righteousness hath today abandoned Yudhishthira and meanness only hath been displayed inconsequence of his having offered the *Arghya* to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Mādhava, ought to have enlightened them as to thy claims to the first worship! Why also, O Jarāsandha, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that he hath obtained. O Jarāsandha, this is really no insult offered unto the monarchs. On the other hand it is thou whom the Kurus have insulted! Indeed, O slayer of Madhu, as a wife is to one that is without virile power, a fine show to one that is blind, so is this royal worship to thee who art no king! What Yudhishthira is, hath been seen, what Bhishma is, hath been seen, and what this Vāsudeva is hath been seen. Indeed, all these have been seen as they are!"

"Having spoken these words, Çiçupāla rose from his excellent seat, and accompanied by the kings, went out of that assembly."

Thus ends the thirty-seventh Section in the Arghyāharana of the Sabhā Parva.

Section XXXVIII.

(Arghyāharana Parva continued.)

Vaiçampāyana said,—'Then the king Yudhishthira hastily ran after Ciçupāla and spoke unto him sweetly and in a conciliating tone the following words:—

'O lord of earth, what thou hast said is scarcely proper for thee! O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna! It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race!'

"Bhishma also, after this, said,—'He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. That chief of warriors of the Kshatriya race, who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the *guru* of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of his son of the Sātwata race. This one here, of undefiled glory, deserveth to be worshipped not by ourselves alone. Of mighty arms, he deserveth to be worshipped by the three worlds. Innumerable bulls among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limits is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so! Let thy understanding be never so! I have, O king, waited upon many persons that are old in knowledge. I have heard, from all those wise men while talking, of the numerous much-regarded attributes of the accomplished Cauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not, from caprice, or keeping in view our relationship or the benefits he may confer on us, worship

Janārddana who is worshipped by the god on earth and who is the source of the happiness of every creature. We have offered unto him the first worship, in view of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, have regarded Hari as deserving of the first worship. Amongst Brāhmanas he that is superior in knowledge, amongst Kshatriyas he that is superior in strength, amongst Vaiçyas he that is superior in possessions and wealth, and amongst Cudras he that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reasons, *viz.*, knowledge of the *Vedas* and their branches, and also excess of strength. Who else is there in the world of men, than Keçava, that is so distinguished? Indeed, liberality, cleverness, knowledge of the *Vedas*, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment. and prosperity, all dwell for ever in Achyuta. Therefore, ye kings, it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who is preceptor, father, *guru*, worthy of the *Arghya* and deserving of (everybody's) worship! Hrishikeça is sacrificial priest, *guru*, worthy of being solicited to accept one's daughter in marriage, *Snātaka*, king, friend; therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence for Krishna only. He is the unmanifest primal matter (*Avyakta Prakriti*), the creator, the eternal,—and beyond (the ken of) all creatures. Therefore doth he of unfading glory deserve the highest worship. The intellect, the seat of sensibility, the primal elements, air, heat, water, space, earth, and the four kinds of life (oviparous, viviparous, born of filth and vegetables) are all established in Krishna. The sun, the moon, the constellations, the planets, the principal directions, the intermediate directions, are all established in Krishna. As the *Agnihotra* is the foremost among all Vedic sacrifices, as the *Gāyatri* is the foremost among metres, as the king is

the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Gadura is the foremost among all birds, so, as long as the upward, downward, and side-way course of the universe lasteth, Keçava is the foremost among all the worlds including the regions of the celestials. This Ciçupāla is a mere boy and hence he knoweth Krishna not, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which he that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth who doth not regard Krishna deserving of worship or who doth not worship Krishna? If Ciçupāla regardeth this worship as undeserved, it behoveth him to do that which is proper in this matter.' "

Thus ends the thirty-eighth Section in the Arghyāharana of the Sabhā Parva.

Section XXXIX.

(*Arghyāharana Parva continued.*)

Vaiçampāyana said,—"The mighty Bhishma ceased, having said this. Sahadeva then answered (Ciçupāla) in words of grave import, saying,—'If amongst ye there be any king that cannot bear to see Keçava of dark hue, the slayer of Keçi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this, let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of (Krishna who is) the preceptor, the father, the *guru*, and the deserveth the *Arghya* and the worship (already offered unto him).'

"When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva's head, and an incorporeal voice said,—'Excellent,' Excellent.' Then Nārada, clad in a black deer-skin, speaking of both the

future and the past, that dispeller of all doubts, fully cognisant of all the worlds, said, in the midst of innumerable creatures, these words of the clearest import,—'Those men that will not worship Krishna with eyes like lotus leaves, should be regarded as dead though moving and should never be talked to on any occasion.''.

Vaiçampāyana continued,—"Then that god among men, Sahadeva, cognisant of the distinction between a Brāhmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Ciçupāla)—that mower of foes—with eyes red as copper from anger, addressed those rulers of men and said,—'When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pāndavas!' And the bull of the Chedis, having thus stirred the kings up, began to consult with them how to obstruct the completion of the sacrifice. And the invited monarchs who had come to the sacrifice, all with Sunitha as their chief, looked angry and their faces beame pale. And they all said,—'We must so act that the final sacrificial rite performed by Yudhishthira and the worship of Krishna may not be regarded as having been acquiesced in by us.' And impelled by a belief in their power and great assurance, the kings, deprived of reason by anger, began to say this. And moved by self-confidence and thinking of the insult offered unto them, the monarchs repeatedly exclaimed thus. And though sought to be appeased by their friends, their faces glowed with anger like those of roaring lions driven away from their prey. And Krishna then understood that that vast sea of monarchs with its countless waves of troops was preparing for a terrific rush."

Thus ends the thirty-ninth Section in the Arghyāharana of the Sabhā Parva.

Section XL.

(Ciçupāla-badha Parva.)

Vaiçampāyana said,—"Beholding that vast assembly of kings agitated by wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishthira addressing the aged Bhishma, that chief of intelligent men and the grand-sire of the Kurus,—even like that slayer of foes, Puruhita (Indra) of abundant energy, addressing Vrihaspati,—said,—'This vast ocean of kings, hath been agitated by wrath! Tell me, O grand-sire, what I should do in view of this! And, O grand-sire, tell me now what I should do that my sacrifice may not be obstructed and my subjects may not be injured!'

"When king Yudhishthira the just, conversant with morality, said this, Bhishma, the grand-sire of the Kurus, spoke these words in reply. 'Fear not, O tiger of the Kurus! Can the dog slay the lion? I have before this settled a way that is both beneficial and comfortable to policy. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth! Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race! Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the chedis—this lion among men—maketh these monarchs look like lions! O child, O thou foremost of all monarchs, this Ciçupāla possessed of little intelligence is desirous of taking along (with him) all these kings, through the agency of him who is the soul of the universe, to the regions of Yama! Assuredly, O Bhārata, Vishnu hath been desirous of taking back unto himself the energy that liveth in this Ciçupāla! O chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis. O Yudhishthira, Mādhava is the progenitor as

also the destroyer of all created beings of the four species existing in the three worlds.'"

Vaiçampāyana continued,—"Then the ruler of the Chedis, having heard these words of Bhishma, addressed the latter, O Bhārata, in words that were stern and rough."

Thus ends the fortieth Section in the Ciçupālabadha of the Sabhā Parva.

Section XLI.

(Ciçupālabadha Parva continued.)

"Ciçupāla said,—'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors? Thou art the foremost of the Kurus, and living as thou dost in the third state (celebacy) it is but fit that thou shouldst give such counsel that is so wide of morality! Like a boat tied to another boat, or the blind following the blind, are the Kurus who have thee for their guide! Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putanā and others. Arrogant and ignorant as thou art, and desirous of praising Keçava, why doth not this tongue of thine split into a hundred parts? That cow-herd in respect of whom even men of little intelligence may address invectives, how dost thou, superior as thou art in knowledge, desire to praise? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma, *viz.*, in his slaughter of Açwa and Vrishava, both of whom were unskilled in battle? If this one threw down by a kick an inanimate piece of wood, *viz.*, a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhana mount, which is like an ant-hill? 'While sporting on the top of a mountain, this one ate a large quantity of food,'—hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this more wonderful still that that great person, *viz.*, Kansa,

whose food this one ate hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality! Thou hast not ever heard, from wise men speaking unto thee, what I would now tell thee! The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brāhmanas and upon those whose food hath been taken as also those whose shelter hath been enjoyed! It seemeth, O Bhishma, that all this teaching hath been thrown away upon thee! O infamous one of the Kuru race, desiring to praise Keçava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women and kine be worshipped, what then is to become of this great lesson? How can he deserve praise who is such, O Bhishma? 'This one is the foremost of all wise men,—'This one is the lord of the universe,'—hearing these words of thine, Janārddana believeth that they are all true. But surely, they are all false! The verses that a chaunter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird *Bhulinga* (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pāndu, who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore art thou sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou, why, O Bhishma, was that virtuous girl Amvā, who had set her heart upon another, ravished by thee so proud of wisdom and virtue? Thy brother Vichitravirya, conformably to the ways of the honest and the virtuous, knowing that girl's condition, married her not though brought by thee! Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons

begotten by another according to the ways of the honest! Where is thy virtue, O Bhishma? This thy celebacy, which thou leadest either from ignorance or impotence, is fruitless! O thou who art conversant with virtue, I do not behold thy prosperity! Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study,— sacrifices distinguished by large gifts to Brāhmanas,— these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in story thou shalt now die at the hands of thy relatives. Other men, possessed of knowledge, have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-cost. Ever speaking of morality but otherwise in his conduct, he used to instruct the feathery tribe. *Practise ye virtue and forego sin*,—these were the words that other truthful birds, O Bhishma, constantly heard him utter! And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma, used for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs with him, ranged and dived in the waters of the sea. And the sinful old swan, attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, another bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the (old) swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached and slew that wretch of false conduct.

"Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb, O Bhishma, as regards this occurrence, I shall, O Bhārata,

repeat it to thee fully. It is even this: *O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!*'"

Thus ends the forty-first Section in the Ciçupāla-badha of the Sabhā Parva.

Section XLII.

(Ciçupālabada Parva continued.)

Ciçupāla said,—'That mighty king Jarāsandha who desired not to fight with Krishna, saying, *He is a slave*, was worthy of my greatest esteem. Who will regard as praiseworthy that which was done by Keçava, as also by Bhima and Arjuna, in the matter of Jarāsandha's slaughter? Entering by an improper gate, disguised as a Brāhmana, this Krishna observed the strength of king Jarāsandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brāhmanahood from seeming motives of virtue. And when Jarāsandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request! If this one is the lord of the universe as this fool representeth him, why doth he not regard himself as a Brāhmana? This, however, surpriseth me greatly that though thou leadest the Pāndavas away from the path of the wise, they yet regard thee honest. Or, perhaps, this is scarcely a matter of surpise in respect of those that have thee, O Bhārata, womanish in disposition and bent down with age, for their counsellor in everything.'"

Vaiçampāyana continued,—"Hearing these words of Ciçupāla, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy, became angry. And his eyes, naturally large and expanding and like unto lotus leaves, became more extended still and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Gangā of treble currents on the treble-peaked mountain,

Having begun to grind his teeth in rage, the monarchs beheld his face resemble that of Death himself, at the end of the *Yuga* prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahādeva seizing Mahāsena (the celestial generalissimo). And, O Bhārata, Bhishma's wrath was soon appeared by Bhishma the grand-sire of the Kurus, with various kinds of counsel. And that chastiser of foes could not disobey Bhishma's words, like the ocean that never transgresseth, even when swollen with the waters of the rainy season, its continents. But, O king, even though Bhima was angry, the brave Ciçupāla depending on his own manhood, trembled not in fear. And though Bhima was leaping up impetuously every moment, Ciçupāla bestowed not a single thought on him, like a lion that recks not a litte animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,—'Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.' Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

Thus ends the forty-second Section in the Ciçupālabadha of the Sabhā Parva.

Section XLIII.

(Ciçupālabadha Parva continued.)

Bhishma said,—'This Ciçupāla was born in the line of the king of Chedi, with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words:—*This thy son, O king, that hath been born will become both fortunate and superior in*

strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in childhood). His time is not yet come. He that will slay him with weapons hath also been born. Hearing these words, the mother, rendered anxious by affection for her son, addressed the invinsible Being and said, *I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word. I desire to hear who will be the slayer of this my son.* The invisible Being then said,—'*He upon whose lap this child being taken his superfluous arms will fall down upon the ground like a pair of five-head snakes, and observing whom his third eye on the foreheaded will disappear, will be his slayer?*' Hearing of the child's three eyes and four arms as also of the words of the invisible being, all the kings of the earth went to the Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwārāvati, the mighty Yādava heroes Sankarshana and Janārddana also went to the capital of the Chedis, to see their father's sister—that daughter of the Yādavas (the queen of Chedi). And saluting everybody according to his rank and the king and queen also, and inquiring after everybody's welfare, both Rāma and Keçava took their seats. And after those heroes had been worshipped, the queen with great pleasure herself placed the child on the lap of Dāmodara As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,—'O mighty-armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and the dispeller of everybody's fears.—Thus addressed by her, Krishna, that son of the Yadu race, said,—Fear not, O goddess! Thou art acquainted with morality. Thou hast

no fear from me! What boon shall I give thee? What shall I do, O aunt?' Whether able or not, I will do thy bidding.—Thus spoken to by Krishna, the queen said,—'O thou of great strength, thou wilt have to pardon the offences of Ciçupāla for my sake, O tiger of the Yadu race! Know, O lord, even this is the boon that I ask.—Krishna then said,—'O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his! Grieve thou not.—'

"Bhishma continued,—'Even thus, O Bhima, is this wretch of a king Ciçupāla of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!'"

Thus ends the forty-third Section in the Ciçupālabadha of the Sabhā Parva.

Section XLIV.

(Ciçupālabadha Parva continued.)

"Bhishma said,—'The desire under which the ruler of Chedi summoneth thee to fight, though thou art of strength that knoweth no deterioration, is scarcely his own desire. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus as this wretch of his race, already possessed by Death, hath done today? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own; in consequence of which, O tiger of the Kuru race, this tiger-like king of Chedi so wicked of heart roareth in such a way little caring us all.'"

Vaiçampāyana continued,—"Hearing these words of Bhishma, the king of Chedi could not bear them. He then replied in rage unto Bhishma in these words:—

'Let our foes, O Bhishma, be endued with that prowess which this Keçava hath whom thou like a professional chaunter of hymns praisest so rising repeatedly from thy seat! If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings leaving off Krishna! Praise thou this excellent of kings, Darada, the ruler of Vāhlika, who rent

this earth as soon as he was born. Praise thou, O Bhishma, this Karna the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth these celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarāsandha equal unto Vāsava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Açwatthāman, who both, father and son, are mighty warriors, worthy of praise, and the best of Brāhmanas, and either of whom, O Bhishma, of enraged, could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Açwatthāman! Why wishest thou not to praise them? Passing over Duryodhana, that mighty-armed king of kings, who is unequelled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Durma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Caradwāta's son, old Kripa, the preceptor of the Bhārata princes and endued with great energy, why dost thou praise Keçava? Passing over that foremost of bowmen, that excellent of kings, Rukmin of great energy, why praisest thou Keçava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virāta and Drupada, and Cakuni and Vrihadvala, and Vinda and Anuvinda of Avanti, Pāndya, Cweta, Uttama, Cankha of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great charioteer Kālinga of abundant energy, why dost thou praise Keçava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Calya and other ruler of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are

not the practices of those that are respectable? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, this Keçava so unworthy of praise! How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kança)? Perhaps, O Bhārata, this thy inclination is not conformable to thy true nature, like to what may be seen in the bird *Bhulinga* as hath already been said by me. There is a bird called *Bhulinga* living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. *Never do anything rash*,—this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the princes of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!'"

Vaiçampāyana continued,—"Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said these words in the hearing of the king of Chedi:—'Truly am I alive at the pleasure of these rulers of earth! But I do not regard these kings as equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them that were wielders of large bows exclaimed, 'This wretched Bhishma, though old, is exceedingly boastful. He deserveth not pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal. Or, mustering together, let us burn him in a fire of grass or straws.' Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,—'I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto

what I say! Whether I be slain like an animal or burnt in a fire of grass and straws, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Mādhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!"

Thus ends the forty-fourth Section in the Ciçupāla-badha of the Sabhā Parva.

Section XLV.

(Ciçupāla-badha Parva continued.)

Vaiçampāyana said,—"Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vāsudeva, addressed him and said,—'O Janārddana, I challenge thee! Come, fight with me until I slay thee today with all the Pāndavas. For, O Krishna, the son of Pāndu also, who passing by all these kings have worshipped thee who art no king, deserve to be slain by me along with thee! Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Ciçupāla had ceased, Krishna, addressing all the kings in the presence of the Pāndavas, spoke these words in a soft voice:—'Ye kings, this wicked-minded one, who is the son of a daughter of the Sātwata race, is a great enemy of us of the Sātwata race; and though we never seek to injure him he even seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Prāgjyotisha, came and burnt Dwārakā although he is the son of my father's sister! While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purposes

this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let those under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akrura) on her way from Dwārakā to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Kārusha, ravished also the inocent Bhadrā, the princess of Viçāla, the intended bride of king Kārusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not like a Cudra failing to obtain the audition of the *Vedas*.'"

Vaiçampāyayana continued,—"Hearing these words of Vāsudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Ciçupāla, having heard these words, laughed aloud and spoke thus:—'O Krishna, art thou not ashamed in saying in this assembly, especially before all these kings, that Rukmini (thy wife) had been intended for me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for somebody else? O Krishna, pardon me if thou pleasest, or pardon me not! But angry or friendly, what canst thou do unto me?'

"And while Ciçupāla was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbleth the pride of the *Asuras*. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words:—Listen ye lords of earth, why this one had hitherto been pardoned, by me! Asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked and even this I granted her.

That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs!' Having said this, the chief of the Yadus, that slayer of all foes, in anger instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi. And, O king, that energy then adored Krishna possessed of eyes like lotus leaves and worshipped of all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky though cloudless poured showers of rain, and blasting thunders were hurled and the earth itself began to tremble. Some there were among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janārddana. And some there were that rubbed in rage their palms with their forefingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger; while others became mediators. The great *Rishis* with pleased hearts praised Keçava and went away. And all the high-souled Brāhmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishthira then commanded his brothers to perform without delay the funeral rites of king Ciçupāla, the brave son of Damaghosha, with proper respect. The sons of Pāndu obeyed the behest of their brother. And Yudhishthira then, with all the kings, installed the son of king Ciçupāla in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was

properly watched by Keçava. And Yudhishthira in due time completed the great sacrifice. And the mighty-armed Janārddana, the exalted Cauri, with his bow called *Sārnga* and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishthira who had bathed after the conclusion of the sacrifice, said these words:—'By good fortune thou hast grown, O virtuous one! Thou hast obtained the imperial dignity! O thou of the Ajamida race, by thee hath been spread the fame of thy whole race! And, O king of kings by this act of thine, thou hast also acquired great religious merit! We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission!'

"Hearing these words of the monarchs, king Yudhishthira the just, worshipping them each deserved, commanded his brothers, saying,—'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell, Blest be ye, follow ye these excellent king to the confines of our own dominions.' Hearing these words of their borother, the virtuous Pāndava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata; and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarāshtra; and Sahadeva—that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadrā followed those mighty warriors—the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brāhmanas by thousands, also went away, duly worshipped,

"After all the kings and the Brāhmanas had gone away, the powerful Vāsudeva addressing Yudhishthira said,—'O son of the Kuru race, with thy leave, I also desire to go to Dwārakā. By great good fortune, thou hast accomplished

the foremost of sacrifices—Rājasuya!' Thus addressed by Janārddana, Yudhishthira replied,—'Owing to thy grace, O Govinda, I have accomplished the great sacrifice! And it is owing to thy grace that the whole Kshatriya world, having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwārakā.' The virtuous Hari of world-wide fame, thus addressed by Yudhishthira, cheerfully went with his cousin to Prithā and said,—'O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwārakā!' After this, Keçava bade farewell to Draupadi and Subhadrā. Coming out then of the inner appartments accompanied by Yudhishthira, he performed his ablutions and went through the daily rites of worship, and then made the Brāhmanas utter benedictions. Then the mighty-armed Dāruka came there with a car of excellent design and body resembling the clouds. And beholding that Gadura-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwārāvati. And king Yudhishthira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vāsudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishthira the son of Kunti, said,—'O king of kings, cherish thou thy subjects, with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough unto birds, as he of a thousand eyes unto the immortals, be thou the refuge and support of thy relatives!' And Krishna and Yudhishthira having thus talked unto each other, took each other's leave and returned to their respective homes. And, O king, after the chief of the Swāttata race had gone to Dwāravati, king Duryodhana alone, with king Suvala's son, Cakuni,—these two bulls among men,—continued to live in that celestial assembly house."

Thus ends the forty-fifth Section in the Ciçupāla-badha of the Sabhā Parva.

Section XLVI.

(Dyuta Parva.)

Vaiçampāyana said,—"When that foremost of sacrifices, the Rājasuya, so difficult of accomplishment, was completed, Vyāsa surrounded by his disciples presented himself before Yudhishthira. And Yudhishthira, upon beholding him, quickly rose from his seat, surrounded by his brothers, and worshipped the *Rishi* who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishthira the just and said,—'Take thy seat!' And after the king had taken his seat surrounded by his brothers, the illustrious Vyāsa, skilled in speech, said,—'O son of Kunti, thou growest from good fortune! Thou hast obtained imperial sway so difficult of acquisition! And, O perpetuator of the Kuru race, all the Kauravas have prospered in consequence in thee! O emperor, I have been duly worshipped. I desire now to go with thy leave!' King Yudhishthira the just, thus addressed by the *Rishi* of dark hue, saluted (him) his grand-father and touching his feet said,—'O chief of men, a doubt, difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious *Rishi* Nārada said that (as a consequence of the Rājasuya sacrifice) three kinds of portents, *viz.*, celestial, atmospherical, and terrestrial happen, O grandsire! Have those portents been ended by the fall of the king of the Chedis?'"

Vaiçampāyana continued,—"Hearing these words of the king, the exalted son of Parāçara, the island-born Vyāsa of dark hue, spoke these words;—'For thirteen years, O king, those portents will bear mighty consequences, even for the destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bhārata race, making thee the sole cause, the assembled Kshatriyas of the world will all be destroyed,

O Bhārata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings, thou wilt behold towards the end of this night the blue-throated Bhava, the slayer of Tripura, ever fixed in meditation, having the bull for his mark, and drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Umā, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called *Pinīka*, and attired in animal skin. And thou wilt behold Civa, tall and white as the Kailāça cliff, and seated on his bull, gazing, unceasingly towards the directfon (south) presided over by the king of the *Pitris*. Even this will be the dream thou wilt dream to day, O king of kings! Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailāça mountain. Rule thou the earth, with vigilance, and steadiness, and patiently bearing every privation!'"

Vaiçampāyana continued,—"Having said this, the illustrious and island-born Vyāsa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailāça. And after the grand-father had thus gone away, the king, affected with anxiety and grief, began to think continuously upon what the *Rishi* hath said. And he said to himself, 'Indeed, what the *Rishi* hath said must come to pass. Wo will succeed in warding off the fates by exertion alone?' Then Yudhishthira, endued with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born *Rishi* hath told me. Having heard the words of the *Rishi*, even this is the firm resolution at which I have arrived, *viz.*, that I should die when I am ordained to be the cause of the destruction of all Kshatriyas. Ye children, if Time hath intended so, what need is there for me to live?' Hearing these words of the king, Fālguna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason! Mustering fortitude, O great king, do what would be beneficial.' Yudhishthira then, firm in truth, thinking all the while of Dwaipāyana's words, answered his brothers thus:—'Blest be ye! Listen to my vow from this day! For

thirteen years what other purpose have I to live for? I shall not speak a brash word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men!' Hearing these words of their eldest brother, the Pāndavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishthira the just, having pledged so along with his brothers, in the midst of that assembly, gratified his *Priests* as also the gods with due ceremonies. And, O bull of the Bhārata race, after all the monarchs had gone away, Yudhishthira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Cakuni the son of Suvala continued to dwell in that delightful assembly house."

Thus ends the forty-sixth Section in the Dyuta of the Sabhā Parva.

Section XLVII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"That bull among men, Duryodhana, continued to dwell in that assembly house (of the Pāndavas). And with Cakuni, the Kuru prince slowly examined the whole of that mansion. And the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastināpore). And one day king Duryodhana in going over that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a piece of water, drew up his clothes. And afterwords finding his mistake out, the king wandered over the mansion in great sorrow. And sometime after, the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land,

fell into it with all his clothes on. Beholding Suyodhana fall into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins,—all laughed aloud. And incapable of putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even cast not his eyes on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook as open a closed door made of crystal. And as he was about to pass through it, his head struck against it and he stood with his brain swimming. And mistaking as closed another door made of crystal that was really open, the king, in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king, thinking it as closed, went away from it. And, O monarch, king Duryodhana, beholding that vast wealth in the Rājasuya sacrifice and having become the victim of those numerous errors within the assembly house, at last, with the leave of the Pāndavas, returned to Hastināpore.

"And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pāndavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pāndavas happy and all the kings of the earth obedient to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pāndu, Duryodhana the son of Dhritarāshtra became pale. In proceeding (to his city) with an afflicted heart, the prince thought of nothing else than that assembly house and that unrivalled prosperity of the wise Yudhishthira. And Duryodhana the son of Dhritarāshtra was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addrssed him repeatedly. And Cakuni, beholding him unsettled, said,—'O Duryodhana, why art thou proceeding sighing thus?'

"Duryodhana replied,—'O uncle, beholding this whole earth, in consequence of the force of the illustrious Arjuna's weapons, owning the sway of Yudhishthira, and beholding also that sacrifice of the son of Prithā like unto the sacrifice of Cakra himself of great glory among the celestials, filled with jealousy and burning day and night, I am being dried up like a shallow tank in the summer season. Behold, when Ciçupāla was slain by the chief of the Sātwatas, there was no man to take the side of Ciçupāla. Consumed by the Pāndava-fire, they all forgave that offence; otherwise who is there that could forgive it? That highly improper act of grave consequence done by Vāsudeva succeeded in consequence of the energy of the illustrious sons of Pāndu. And so many monarch also bringing with them various kinds of wealth worshipping king Yudhishthira the son of Kunti, like tribute-paying Vaiçyas! Beholding Yudhishthira's prosperity of such splendour, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous.'

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gāndhāra again and said,—'I shall throw myself upon a flaming fire or swallow poison or drown myself in water! I cannot live. What man is there in the world possessed of vigor who can bear to see his foes in the enjoyment of prosperity and himslf in destitution? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world, and vast affluence, as also that sacrifice, who is there like me that would not smart under all that? Alone I am incapable of acquiring such royal prosperity; nor do I beheld allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertion fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity, even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertion fruitless. Behold, the sons of

Dhritarāshtra are decaying and the sons of Prithā are growing day by day! Beholding that prosperity of the Pāndavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieving and filled with jealousy, and speak of it to Dhritarāshtra.'"

Thus ends the forty-seventh Section in the Dyuta of the Sabhā Parva.

Section XLVIII.

(Dyuta Parva continued.)

"Cakuni said,—"O Duryodhana, thou shouldst not be jealous of Yudhishthira. The sons of Pāndu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly adopting numberless plans many of which thou hadst even reduced to practice. Those tigers among men escaped all those machinations by help of their good fortune. They have obtained Draupadi for wife, and Drupada with his sons as also Vāsudeva of great prowess as allies capable of helping them in subjugating the whole world. And, O king, having obtained their paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hutāçana, Dhananjaya hath obtained the bow Gāndiva and the couple of inexhaustible quivers and many celestial weapons. With that foremost of bows and by the strength of his own arms also, he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the *Asura* Maya from a conflagration, that slayer of foes, Arjuna, using both his hands with equal skill, caused him to built that assembly house. And it is for this also that commanded by Maya, those grim *Rākshasas* called *Kinkaras* support that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bhārata, is not true! These thy brothers are obedient to thee! Drona et

great prowess and wielding the large bow along with his son; Rādhā's son Karna; the great warrior Gautama (Kripa); myself with my brothers; king Saumadatti; these are thy allies! Uniting thyself with those, conquer thou the whole of the earth!'

"Duryodhana said,—'O king, with thee, as also with these great warriors, I shall subjugate the Pāndavas, if it please thee! If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.'

"Cakuni replied,—'Dhananjaya and Vāsudeva, Bhimasena and Yudhishthira, Nakula and sahadeva and Drupada with his sons,—these can not be vanquised in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishthira himself may be vanquished. Listen to me and adopt it!'

"Duryodhana said,—'Without danger to our friends and other illustrious men, O uncle, tell me if there is a way by which I may vanquish him!'

"Cakuni said,—'The son of Kunti is very fond of gambling, although he doth not know how to play. That king, if asked to play, is ill able to refuse. I am skilful at dice. There is none equal to me on earth, no, not even in the three worlds, O son of Kuru! Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his, for thee, O bull among men! But, O Duryodhana, represent all this unto the king (Dhritarāshtra). Commanded by thy father I will win without doubt the whole of Yudhishthir's possessions!'

"Duryodhana said,—'O son of Suvala, thou thyself represent properly all this to Dhritarāshtra the chief of the Kurus! I shall not be able to do so.'"

Thus ends the forty-eighth Section in the Dyuta of the Sabhā Parva.

Section XLIX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"O king, impressed with the great Rājasuya sacrifice of king Yudhishthira, Cakuni the son of Suvala, having learnt before the intentions of Duryodhana, accompanied by Gāndhāri's son, and desirous of saying what was agreeable to him, approached Dhritarāshtra endued with great wisdom, and finding the monarch whose intellect was his eye, seated (on his throne), told him these words:—'Know, O great king, O bull of the Bharata race, that Duryodhana, having lost color, hath become pale and emaciated and depressed and a prey to anxiety! Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?'

"Dhritarāshtra said,—'Duryodhana, what is the reason of thy great affliction, O son of the Kuru race, if it is fit for me to hear it, then tell me the reason! This Cakuni here says that thou hast lost color, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of thy sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee! Thou wearest the best apparel and eatest food that is prepared with meat. The best of horses carry thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the most delightful kind, without doubt, these all wait but thy command, as in the case of the gods themselves. Therefore, O proud one, why dost thou grieve O son, as if thou wert destitute?'

"Duryodhana said,—'I eat and dress myself like a wretch and pass my time, all the while a prey to fierce jealousy. He, indeed, is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentments, as also pride, O Bhārata, are destructive of prosperity; and those other two qualities also, *viz.*, compassion and

fear. One who acteth under the influence of these, never obtaineth anything high. Having behold Yudhishthira's prosperity, whatever I enjoy gratifieth me not. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me! Therefore, have I lost color and become melancholy, pale and emaciated. Yudhisthira supporteth eighty-eight thousand Snātaka Brāhmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brāhmanas daily eat at his palace the best of food of golden plates. The king of Kāmbhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer called *Kadali*, as also numberless blankets of excellent texture. And hundreds and hundreds and thousands and thousands of mares of elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pāndava. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels of gems for the son of Kunti. Never before saw or heard of such enormous wealth as was brought unto the sacrifice of the intelligent of Pāndu. And, O king, beholding that enormous collection of wealth belonging to the foe, I cannot enjoy peace of mind, O king. Hundreds of Brāhmanas supported by the hands Yudhishthira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute, prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome *Kamandalus* made of gold, they obtained not admission into the palace. And Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is so superior to that which flowers and annual plants produce for Cakra. And Vāsudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed him with sea-water brought in thousand jars of gold, all well-adorned with numerous gems. Beholding all this, I became feverish with jealousy. Those jars had

been taken to the Eastern and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region, Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me! When a hundred thousand Brāhmanas were fed, it had been arranged that to notify this fact every day conches would be blown in a chorus. But, O Bhārata, I continually heard conchs blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pāndu bringing with them every kind of wealth. And the kings that came there became like Vaiçyas the distributors of food unto the Brāhmanas that were fed. And, O king, the prosperity that I beheld of Yudhishthira was such that neither the chief himself of the celestials, nor Yama nor Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pāndu, my heart burneth and I cannot enjoy peace!'

"Hearing these words of Duryodhana, Cakuni replied,—'Hear how thou mayst obtain this unrivalled prosperity that thou beholdest in the son of Pāndu, O thou that hast truth for thy prowess! O Bhārata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have especial knowledge of the play. The son of Kunti also is fond of play though he possesseth little skill. Summoned to play or battle, he is sure to come forward, and I will defeat him constantly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same!'"

Vaiçampāyana continued,—"King Duryodhana, thus addressed by Cakuni, without allowing a moment to elapse,

said unto Dhritarāshtra,—This Cakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pāndu. It behoveth thee to grant him permission to do so.'

"Dhritarāshtra replied,—'I always follow the counsels of Kshatta my minister possessed of great wisdom. Having consulted with him, I will inform thee what my conclusion is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.'

"Duryodhana said,—'If thou consultest with Kshatta, he will make thee desist. And if thou desistest, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?'"

Vaiçampāyana continued,—Dhritarāshtra, hearing these words of affliction uttered by Duryodhana from mixed feelings, commanded his servants, himself ready to do what Duryodhana dictated, saying,—'Let artificers be employed to erect, without delay, delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it handsome and easy of access, report to me when everything is complete.' And, O monarch, king Dhritarāshtra having framed this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura the monarch never framed any resolution. But as regards the matter at hand, the king, although he knew the evils of gambling, was attracted yet towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarāshtra. And Vidura, approaching his illustrious eldest brother and bowing down unto his feet, said these words:—

'O exalted king, I do not approve of this resolution that thou hast formed. It behoveth thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.'

Dhritarāshtra replied,—'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed! Even this, without doubt, is what fate hath ordained for us! And, O son of the Bharata race, when I am near, and Drona, and Bhishma, and thou too, nothing evil that even fate might have ordained is likely to happen. Therefore, go thou on a car, yoking thereto horses endued with the speed of the wind, so that thou mayst reach Khāndavaprastha even today, and bring thou Yudhishthira with thee! And, O Vidura, I tell thee that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarāshtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma endued with great wisdom."

Thus ends the forty-ninth Section in the Dyuta of the Sabhā Parva.

Section L.

(Dyuta Parva continued.)

Janamejaya said,—"O thou foremost of all conversant with the *Vedas*, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the sons of Pāndu, were plunged into such sorrow? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world!"

Sauti said,—"Thus addressed by the king, the disciple of Vyāsa, endued with great energy and conversant with the entire *Vedas*, narrated everything that happened."

Vaiçampāyana said,—"O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail!

"Ascertaining the opinion of Vidura, Dhritarāshtra the son

of Ambikā, calling Duryodhana told him again in private,—'O son of Gāndhāri, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati—the celestial *Rishi* who is the spiritual guide of Vāsava—had unfolded unto the wise chief of the immortals. And, O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon the idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and mother should give unto their son, *viz.*, ancestral rank and possessions. Thou hast studied, become clever in every branch of knowledge, and been cherished with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within the kingdom, regardest thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet, O son! O mighty-armed one, daily ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven! Thou art possessed of wisdom! It behoveth thee to tell me what can be the root of this grief that thou feelest and that hath made thee so melancholy!'

"Duryodhana replied,—'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that that man is a wretch who is not filled with jealousy at sight of his enemy's prosperity. O exalted one, this ordinary prosperity of mine doth not gratify me! Beholding that blazing prosperity in the son of Kunti, I am very much pained! I tell thee, strong must be my vitality, in as

much as I am living even at the sight of the whole earth owning the sway of Yudhishthira! The Nipas, the Chittrakas, the Kukkuras, the Kāraskaras, and the Lauha-janghās are living in the palace of Yudhishthira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledged their inferiority to the mansion of Yudhishthira (in respect of the wealth it containeth). And O monarch, regarding me as the eldest and entitled to respect, Yudhishthira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bhārata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen! And, O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable article from distant regions use to wait till I was able to resume my labor. Bringing jewels from the lake Vindu, the *Asura* architect Maya constructed (for the Pāndavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king, for water. And seeing me draw up my clothes (while about to cross it), Vrikodara laughed at me, regarding me as destitute of jewels, and deprived of reason on beholding the affluence of my enemies. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Ciçupāla. O Bhārata, that insult by the foe burneth me! Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed melodiously, and Draupadi also accompanied by other females. That paineth my heart exceedingly! My apparel having been wet, the menials, at the command of the king, gave me other clothes. That also is my great sorrow! And O king, hear now of another mistake that I speak of. In attempting to pass through what is exactly of the shape of a door but through which there is really no passage, I struck my forehead against stone and injured myself. The twins, beholding from a distance that

I was struck, both came and supported me in their arms, expressing great concern. And Sahadeva repeatedly told me, as if with a smile,—*This, O king, is the door. Go this way!* And Bhimasena, laughing aloud, addressed me and said,—*O son of Dhritarāshtra, this is the door!* And, O king, I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart burneth so.'"

Thus ends the fiftieth Section in the Dyuta of the Sabhā Parva.

Section LI.

(Dyuta Parva continued.)

"Duryodhana said,—'Listen now, O Bhārata, about all the more costly articles I saw, belonging unto the sons of Pāndu, and brought, one after another, by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bhārata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kāmboja gave innumerable skins of the best kind, and blankets made of wool, of the soft fur of mice and other animals living in holes, and of the hair of cats, and all inlaid with threads of gold. And he also gave three hundred horses of the *Tittiri* and the *Kalmāsha* species, possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olive and the *Pilusha*. And innumerable Brāhmanas engaged in rearing cattle and fit to be engaged in low offices, for the gratification of the illustrious king Yudhishthira the just, waited at the gate, with three hundred millions of tribute, denied admission into the palace. And hundreds upon hundreds of Brāhmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden *Kamandalus* filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Cudra kings that dwelt in the regions on the sea coast, brought with them, O king, hundred thousands of serving girls of the *Kārpāçika* country,

of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and many skins also that are worthy even of Brāhmanas, of the *Ranku* deer, as tribute unto king Yudhishthira. And the tribes Vairamās, Pāradas, Tungās, with the Kitavas,—they who lived upon crops that depended on water from the sky or of the river, they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean,—waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Prāgjyotisha and the mighty sovereign of the *mlechchas*, at the head of a large number of Yavanas, waited at the gate, unable to enter, with a considerable tribute comprising horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, some possessing two eyes, some three, and some whose eyes were on their foreheads, and those also called *Aushnikas*, and Nishādas, and Romakas, and some that were cannibals, and many possessing only one leg, I saw, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful color. And they were all born on the coast of Vankhu. And there were many kings that gave unto Yudhishthira much gold and silver. And having given so tribute they obtained admission into the palace of Yudhishthira. The people that came there possessing only one leg gave unto Yudhishthira many wild horses, some of which were as red as the coccinella, and some white, and some possessing the hues of the rain-bow, and some looking like evening clouds, and some that were of variegated color. And they were all endued with the speed of the mind. And they

also gave unto the king much gold of superior quality. I also saw numberless Chins and Cakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Hārahunas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the sea coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles. And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent color, their skins were pleasant to the touch. And the Vāhlikas also presented numerous blankets of woolen texture manufactured in Chin, and numerous skins of the Ranku deer, and clothes manufactured from jute, and others from the threads of insects. And they also gave thousands of other clothes not made of cotton, possessing the color of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Cakas and Tukhāras and Kānkas and Romakas and men with horns, bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold, waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses covered with tiger skins, and rich and variegated blankets for covering elephants, and various kinds of jewels and gems, and arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pāndava!"

Thus ends the fifty-first Section in the Dyuta of the Sabhā Parva.

Section LII.

(*Dyuta Parva continued.*)

Duryodhana said,—'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishthira by the kings of the earth. They that dwell by the side of the river Cailodā flowing between the mountains of Mer and Mandara, and enjoy the delicious shade of topes of the *Kichaka* bamboo *viz.*, the Khashas, Ekāsanas, the Arhas, the Pradaras, the Dirghavenus, the Pāradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants and, therefore, called after these creatures. The mountain tribes endued with great strength, having brought as tribute numerous *Chomaras* (long brushes) soft and black, and others white as the beams of the moon, and sweet honey extracted from the flowers growing on the Himavat as also from the *Michelia champaka*, and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north, even from Kailāça, waited with heads down at the gate of king Yudhishthira, being refused permission to enter. I also beheld there numberless chiefs of the Kirātas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins, and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Kārusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, they waited at the gate, being refused permission to enter. The Kairātas, the Daradas,

the Darvās, the Curas, the Vaiāmakas, the Audumvaras, the Durvibhāgas, the Pāradas along with the Vāhlikas, the Kāçmiras, the Kumāras, the Ghorakas, the Hansakāyanas, the Civis, the Trigartas, the Yauddheyas, the ruler of the Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tārkshyas, the Vastrapas along with the Palhavas, the Vashātāyas, the Mauleyas along with the Kshudrakas, and the Mālavas, the Paundryas, the Kukkuras, the Cakas, the Angas, the Vangas, the Pundras, the Cānavatyas, and the Gayas,—these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhishthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tāmraliptas, the Supundrakas, the Dauvālikas, the Sāgarakas, the Patrornas, the Caiçavas, and innumerable Karnaprāvaranas, who presented themselves at the gate, were told by the gate-keepers, at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kāmyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha also, the king of the *Gandharvas*, the friend of Indra, gave fourhundred horses gifted with the speed of the wind. And the *Gandharva* Tumvuru gladly gave a hundred horses of the color of mango leaf and decked in gold. And, O thou of the Kuru race, the celebrated king of the *mlechcha* tribe called the Cukaras, gave many hundreds of excellent elephants. And Virāta the king of Matsya gave as tribute two thousand elephants decked in gold. And king Vasudāna from the kingdom of Pāncu presented unto the son of Pāndu six and

twenty elephants and two thousand horses, O king, all decked in gold and endued with speed and strength and in the full vigor of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pāndu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vāsudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abondoning heaven itself for the sake of Arjuna, and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the kings of Chola and Pāndya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy, and fine cloths inlaid with gold, obtained not permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the *lapis lazuli*, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-colored men with the ends of their eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brāhmanas, and Kshatriyas who had been vanquished, and Vaiçyas and serving Cudras, from love of Yudhishthira, brought tribute unto the son of Pāndu. And even all the *mlechchas*, from love and respect, came unto Yudhishthira. And all orders of men, good, indifferent, and low, distributed into numberless races, coming from diverse lands, made Yudhishthira's habitation the epitome of the world.

"And beholding the kings of the earth present unto the foes such excellent and valuable presents, from grief I wished for death. And, O king, I will now tell thee of the servants of the Pāndavas, people for whom Yudhishthira supplieth food both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred

millions of cars, and countless foot-soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the goods are being distributed. And the sound of festivity is being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishthira that had not food and drink and ornaments. And eighty-eight thousands of Snātaka Brāhmanas leading domestic lives, all supported by Yudhishthira, with thirty serving-girls given unto each, gratified by the kings always pray for, with pleased hearts, the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat off golden plates in Yudhishthira's palace. And, O king, Yājnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bhārata, only two do not pay tribute unto the son of Kunti, *viz.*, the Pānchālas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.'"

Thus ends the fifty-second Section in the Dyuta of the Sabhā Parva.

Section LIII.

(Dyuta Parva continued.)

"Duryodhana said,—"Those kings that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows who are endued with great learning and eloquence, who are fully conversant with the *Vedās* and their branches, as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and upon whom have been performed the grand rites of coronation, all wait upon and worship king Yudhishthira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them, brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishthira unto the Brāhmanas. And, O Bhārata, for bathing Yudhishthira at the

conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vāhlika himself brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of the Kāmboja breed. And Sunitha of great might gladly fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the South country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head gear; the great warrior Vasudāna with a sixty years old elephant; the king of Matsya, with the side-fittings of the car all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitāna, with the quiver; the king of Kāçi, with the bow; and Calya, with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyāsa of great ascetic merit, with Nārada and Asita's son Devala standing before, performed the ceremony of sprinkling the sacred water over the king. And the great *Rishi*s with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious *Rishis* conversant with the *Vedas*, with Jamadagni's son amongst them, approached Yudhishthira, the giver of large sacrificial presents, uttering *mantras* all the while, like the seven *Rishis* approaching the great Indra in heaven. And Sātyaki of unbaffled prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in fanning the king; while the twins held a couple of *chāmaras* in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viçwakarman had constructed with a thousand *Nishkas* of gold, and which Prajāpati had in a former *Kalpa*, presented unto Indra! It was with that conch that Krishna bathed Yudhishthira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the western seas, and also to the Southern one. But, O father, none, except birds can ever go to the Northern sea. But the Pāndavas have spread their dominion even there. for I heard hundreds of conchs that

had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conchs blew simultaneously, my hair stood on end. And those among the kings who were weak in strength fell down. And Dhrishtadyumna and Sātyaki and the sons of Pāndu and Keçava,—those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bhārata, unto the principal Brāhmanas five hundred bullocks with horns plated with gold. And king Yudhishthira the son of Kunti, having completed the Rājasuya sacrifice, obtained like the exalted Hariçchandra such prosperity that neither Rantideva nor Nābhāga, nor Jauvanāçwa, nor Manu, nor king Prithu the son of Vena, nor Bhāgiratha, Yayāti, nor even Nahusha, had obtained its like. And beholding, O exalted-one, such prosperity in the son of Prithā which is even like that which Hariçchandra had, I do not see the least use in continuing to live, O Bhārata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated!'"

Thus ends the fifty-third Section in the Dyuta of the Sabhā Parva.

Section LIV.

(Dyuta Parva continued.)

"Dhritarāshtra said,—'Thou art my eldest son and born also of my eldest wife! Therefore, O son, be not jealous of the Pāndavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishthira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee! Why shouldst thou, therefore, be jealous of him? O king, in res-

pect of friends and allies thou art equal unto Yudhishthira Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous! Do not grieve! O bull of the Bharata race, if thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice called the *Saptatantu*. The kings of the earth then, cheerfully and with great respect, will bring for thee also much wealth and gems and ornaments. O child, coveting others' possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own, being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned, —these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting, vigilant, and humble, always beholdeth prosperity. The sons of Pāndu are as thy arms. Do not lop off those arms of thine! Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pāndu! Thy wealth is equal unto that of thy brothers in its entirety. There is great sin in quarreling with friends. They that are thy grand-sires are theirs also! Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace!'"

Thus ends the fifty-fourth Section in the Dyuta of the Sabhā Parva.

Section LV.

(Dyuta Parva continued.)

"Duryodhana said,—'He that hath no intellect but hath merely heard of many things, cannot understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me! Like a boat that is tied to another, thou and I are tied to each other. Art thou unmind-

ful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for that which is to be done at the present moment thou describest as attainable in the future. He often trippeth whose guide moveth under the instructions of others. How then can his followers obtain a right path? O king, thou art of mature wisdom; thou waitest on the old, and thy senses also are under thy control! It behoveth thee not to confound us who are ready to seek our own interests! Vrihaspati hath said that the usage of kings are different from those of common people. Therefore should kings always attend to their intersests with vigilance. The conduct of a Kshatriya is to be determined by success. Whether, therefore, it is virtuous or sinful, what scruples can there be in the duties of one's order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those acquainted with weapons say that, covered or open, the means that can vanquish the foe, is to be called a weapon, and not that which cuts. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should set his affections on his wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a time of peace and having given a pledge to the contrary that Shakra cut off the head of Namuchi, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brāhmana that stireth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly

neglecteth a growing foe, hath his vitals cut off as by a disease that he cherisheth without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. O Bhārata, O Ajamida, let not the prosperity of the foe be acceptable to thee! This policy (of not neglecting the foe) the wise should always bear on their heads even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pāndavas, I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king, when the state of my mind is such, what do I care now for life, for the Pāndavas are daily growing while our possessions know no increase?'"

Thus ends the fifty-fifth Section in the Dyuta of the Sabhā Parva.

Section LVI.

(Dyuta Parva continued.)

Cakuni said,—'O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishthira the son of Pāndu, at sight of which thou grievest so! Therefore, O king, let Yudhishthira the son of Kunti be summoned! By throwing dice, a skilful man, himself uninjured, may vanquish one that hath no skill. Know, O Bhārata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car!'

"Duryodhana said,—'This Cakuni, skilled at dice, is ready O king, to snatch the prosperity of the son of Pāndu by means of dice! It behoveth thee to give him permission!'

"Dhritarāshtra said,—'I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall settle what should be done in this matter!'

"Duryodhana said,—'Vidura is always engaged in doing good to the sons of Pāndu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarāshtra said,—'O son, hostility with those that are strong, is what never recommendeth itself to me! Hostility bringeth about a change of feelings and that itself is a weapon though not made of steel. Thou regardest, O Prince, this that will bring in its train the terrible consequences of war, this that is really fraught with mischief, as a great blessing! If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,—'Men of the most ancient times invented the use of dice. There is no destruction in it nor is there any striking with weapons. Let the words of Cakuni, therefore, be acceptable to thee, and let thy commands be issued for the speedy construction of the assembly house! The door of heaven, leading us to such happiness, will be opened to us by gambling! Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pāndavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pāndavas!'

"Dhritarāshtra said,—'The words uttered by thee do not recommended themselves to me. Do what may be agreeable to thee, O ruler of men! But thou shalt have to repent for acting according to these words; for words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of intelligence and wisdom. Even that great calamity, destructive of the lives of the Kshatriyas, cometh as willed by fate!'"

Vaiçampāyana continued,—"Having said this, the weak-minded Dhritarāshtra regarded fate as supreme and unavoidable. And the king, deprived of reason by fate, and obedient to the counsels of his son, commanded his men in a loud voice, saying,—'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the *crystal-arched* palace, with a thousand columns, decked with gold and the *lapis lazuli*, furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endued with wisdom and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it was delightful and handsome and furnished with every kind of gems, and covered with many-colored carpets inlaid with gold. Then king Dhritarāshtra, possessed of learning, summoning Vidura the chief of his ministers, said,—'Repairing (to Khāndavaprastha), bring prince Yudhishthira here without loss of time. Let him, coming hither with his brothers, behold this handsome assembly house of mine, furnished with countless jewels and gems, and with costly beds and carpets, and let a friendly match at dice commence here!'"

Thus ends the fifty-sixth Section in the Dyuta of the Sabhā Parva.

Section LVII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"King Dhritarāshtra, ascertaining the inclinations of his son, and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus. 'I approve not, O king, of this command of thine! Do not act so! I fear this will bring about the destruction of our race. When thy sons loss their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice!'

"Dhritarāshtra said,—'If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishthira at my command, bring thou soon that invincible son of Kunti!'"

Thus ends the fifty-seventh Section in the Dyuta of the Sabhā Parva.

Section LVIII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"Vidura then, thus commanded against his will by king Dhritarāshtra, set out, with the help of horses of high mettle, and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pāndu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pāndavas. And arrived at the city of king Yudhishthira, he entered it and proceeded towards the palace, worshipped by numberless Brāhmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached towards Yudhishthira the son of Dharma. Then the illustrious Ājamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarāshtra and his sons. And Yudhishthira said,—'O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarāshtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarāshtra's rule.'

"Vidura said,—'The illustrious king, with his sons, is well and happy, and surrounded by his relatives, he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him, and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastināpore with thy brothers and say, beholding king Dhritarāshtra's newly erected

palace, whether that one is equal to thy own. Repairing thither, O son of Prithā, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as also the Kurus already arrived there! And those gamblers that the illustrious king Dhritarāshtra hath already brought thither,—those cheats thou wilt see there! It is for this, O king, that I have come hither! Let the king's command be approved by thee!'

"Yudhishthira said,—'O Kshatta, if we sit to a match at dice, we may quarrel! What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels!'

"Vidura said,—'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial!'

"Yudhishthira said,—'Besides the sons of Dhritarāshtra, what other dishonest gamblers are there ready for play? Tell us, O Vidura, who they are with whom we shall have to play staking hundreds upon hundreds of our possessions!'

"Vidura said,—'O monarch, Cakuni the king of Gāndhāra, an adept at dice, with great skill of hand, and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra, and Jaya,—these, O king, are there!'

"Yudhishthira said,—'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of Fate. It is not free. O learned one, I do not desire, at the command of king Dhritarāshtra to engage in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura! Tell me what is proper for us! Unwilling as I am to gamble, I will not do so if the wicked Cakuni doth not summon me to it in the *Sabhā*. If, however, he challangeth me, I will never refuse. For that, as settled, in my eternal vow.'"

Vaiçampāyana continued,—"King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And

the next day, the king, accompanied by his relatives and attendants, and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus.—'*Like some brilliant body falling before the eyes, Fate depriveth us of reason; and man, tied as it were with a cord, submitteth to the sway of Providence.*'—Saying this, king Yudhishthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarāshtra. And that slayer of hostile heroes, the son of Pāndu and Prithā, riding upon the car that had been given him by the king of Vālhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brāhmanas walking before him, set out from his city, summoned by Dhritarāshtra and impelled by what hath been ordained by Time. And arriving at Hastināpere, he went to the palace of Dhritarāshtra. And going there, the son of Pāndu approached the king. And the exalted one then approached Bhishma, and Drona, and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess, then approached Somadatta, and then Duryodhana and Calyas, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dushçāsana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the appartment of the wise king Dhritarāshtra. And the Yudhishthira beheld the reverend Gāndhāri, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gāndhāri and blessed by her in return, the king then beheld his old father, that illustrious monarch whose wisdom was his eye. King Dhritarāshtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, *viz.*, the sons of Pāndu with Bhimasena as their eldest. And, O king, beholding those tigers among men, the handsome Pāndavas, all the Kurus became exceedingly glad. And commanded by the king, the Pāndavas then retired to the

chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into their chambers, the women of Dhritarāshtra's household with Dusçalā taking the lead visited them. And the daughters-in-law of Dhritarāshtra, beholding the blazing and splendid beauty and prosperity of Yājnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies, went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity, they caused (by gifts) the Brāhmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were sung to by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delicious night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds. And having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling.'

Thus ends the fifty-eighth Section in the Dyuta of the Sabhā Parva.

Section LIX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"The sons of Prithā with Yudhishthira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Cakuni the son of Suvala addressed Yudhishthira and said,—'O king, the assembly is full! All had been wait-

ing for thee! Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishthira!'

"Yudhishthira repled,—'Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamesters feel in deceitful play. O Cakuni, vanquish us not, like a wretch, by deceitful means!'

Cakuni said,—'That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his *confrere*, who is untied in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Prithā, it is the staking at dice, which may be lost or won, that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not! Let the stakes be fixed. Delay not!'

"Yudhishthira said,—'That best of *Munis*, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or strategem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the *mlechchhas*, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning,—this is the act of men that are honest. That wealth with which, according to our abilities, we strive to learn how to benefit the Brāhmanas, do not, O Cakuni, playing desperately, win of us! Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Cakuni said,—'O Yudhishthira, it is from a desire of vanquishing, which is not a very honest motive, that one high-born person approacheth another (in a contest of race superiority). So also it is from a desire of vanquishing, which is not a very honest motive, that one learned person approacheth

another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishthira, a person skilled at dice approacheth one that is not so skilled, from a desire of vanquishing. One also who is conversant with the truths of science approacheth another that is not, from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishthira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishthira! If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play!'

"Yudhishthira said,—'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful! We all are under the control of destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,—'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Cakuni, my uncle, will play.'

"Yudhishthira said,—'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.'"

Thus ends the fifty-ninth Section in the Dyuta of the Sabhā Parva.

Section LX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"When the play commenced, all those kings with Dhritarāshtra at their head took their seats in that assembly. And, O Bhārata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated

seats of beautiful make and color. And, O king, that mansion looked resplendant with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the *Vedas* and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

"Yudhishthira said,—'O king, this excellent wreath of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold,—this, O king, is my stake! What is thy counter-stake, O great king,—the wealth with which thou wishest to play with me?'

"Duryodhana said,—'I have many jewels and much wealth. But I am not vain of them. Win thou this stake.'"

Vaiçampāyana continued,—"Then Cakuni, well skilled at dice, took up the dice and (casting them) said unto Yudhishthira,—'Lo, I have won!'"

Thus ends the sixtieth Section in the Dyuta of the Sabhā Parva.

Section LXI.

(*Dyuta Parva continued.*)

"Yudhishthira said,—'Thou hast won this stake of me by unfair means. But be not so proud, O Cakuni! Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand *Nishkas*, my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!'"

Vaiçampāyana continued,—"Thus addressed, Cakuni said unto the chief of the perpetuators of the Kuru race, the eldest of the sons of Pāndu, king Yudhishthira, of glory incapable of sustaining any diminution,—'Lo, I have won!'

"Yudhishthira said,—'This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flagstaffs, which is handsome, and decked with strings of litte bells, whose clatter is even like the roar

of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the beams of the moon and from whose hoofs no terrestrial creature can escape,—this, O king, is my wealth with which I will stake with thee!'"

Vaiçampāyana continued,—"Hearing these words, Cakuni ready with the dice, and adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have a hundred thousand serving girls, all young, and decked with golden bracelets on their wrists and upper arms, and with *Nishkas* round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snātaka Brāhmanas, and kings! With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"Hearing these words, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have thousands of serving-men, skilled in waiting upon guests, always attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked in ear-rings, and who feed all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"Hearing these words, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won!'

"Yudhishthira said,—'I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the color of

new-formed clouds, and each possessing eight she-elephants! With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"Unto Yudhishthira who had said so, Cakuni the son of Suvala laughingly said,—'Lo, I have won it!'

"Yudhishthira said,—'I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully, and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"When these words had been spoken, the wretch Cakuni, pledged to enmity, said unto Yudhishthira,—'Lo, I have won it!'

"Yudhishthira said,—'The steeds of the *Tittiri*, *Kalmāsha*, and *Gandharva* breeds, decked with ornaments, Chittraratha, having been vanquished in battle and subdued, cheerfully gave unto the wielder of the Gāndiva. With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"Hearing this, Cakuni, ready at dice, adopting unfair means, said unto Yudhishthira,—'Lo I have won!'

"Yudhishthira said,—'I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with the prowess of heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee!'"

Vaiçampāyana continued,—"Heraing this, Cakuni, ready at dice, adopting nefarious means, said unto Yudhishthira,—'Lo I have won!'

"Yudhishthira said,—'I have four hundred *Nidis* (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five *draunikas* of the costliest and purest leaf gold of the *Jātarupa* kind. With this wealth, O king, I will stake with thee'"

Vaiçampāyana continued,—"Hearing this, Cakuni, ready

at dice, adopting foul means, said unto Yudhishthira,—'Lo, I have won it!'"

Thus ends the sixty-first Section in the Dyuta of the Sabhā Parva.

Section LXII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"During the course of this gambling certain to bring about utter ruin (on Yudhishthira), Vidura, that dispeller of all doubts, (addressing Dhritarāshtra) said, 'O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last! When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the death of ye all! A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of Kavi (Cukra) which I will quote. They that collect honey (in mountains), having received what they seek, mark not that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens, a son that was unworthy of their race. The Andhakas, the Yādavas, and the Bhojas, uniting together, had abandoned Kança. And afterwards, when at the command of the whole tribe, the same Kança had been slain by Krishna—that slayer of foes, all the men of the tribe became exceedingly glad for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be

glad and pass their days in happiness. At the exchange of a crow, O great king, buy these peacocks,—the Pāndavas; and at the exchange of a jackal, buy these tigers. *For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed; a village may be sacrificed for the sake of a province; and for the sake of one's own soul the whole earth may be sacrificed.* Even this was what the omniscient Kāvya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambhā at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomitted gold to take up their quarters in his own house, afterwords killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of the gold the king at the same time destroyed both his present and future (gains). Therefore, O king, persecute not the Pāndavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bārata, to pluck flowers day by day from the Pāndavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black char-coal. Go not, O king, unto the region of Yama, with thy sons and ministers and troops, for who is there that is capable of fighting with the sons of Prithā together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of so doing?'"

Thus ends the sixty-second Section in the Dyuta of the Sabhā Parva.

Section LXIII.

(Dyuta Parva continued.)

"Vidura said,—'Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet

having recourse to this, Dhritarāshtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and of Cāntanu, with their fierce troops and their allies the Vāhlikas, will, for the sins of Duryodhana, meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an infuriate bull breaking his own horns himself. That brave and learned person who, disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pāndu, and thou art in raptures that he is winning. And it is such success that begeteth war, which endeth in the destruction of men. This fascination (of gambling) that thou hast well-devised only leadeth to dire results. Thou hast simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira who is so nearly related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Cāntanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom! Enter ye not into the terrible fire that hath blazed forth, following a wretch! When Ajātaçatru the son of Pāndu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pāndavas their vast wealth? Win the Pāndavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Cakuni return whence he came. War not, O Bhārata, with the sons of Pāndu!'"

Thus ends the sixty-third Section in the Dyuta of the Sabhā Parva.

Section LXIV.

(Dyuta Parva continued.)

'Duryodhana said,—'O Kshatta, thou art always boasting of the fame of our enemies, depreciating the sons of Dhritarāshtra! We know, O Vidura, of whom thou art really fond! Thou always disregardest us as children! That man standeth confest who wisheth for success unto those that are dear to him and defeat unto those that are not his favorites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, OKshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou, however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not! We know thy mind. Go, learn sitting at the feet of the old! Keep up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura! We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands! There is one only controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by him. Like water that always floweth in a downward course, I am acting precisely in the way in which he is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by

their own intellects. (Therefore, in this matter, I am guided by my own intelligence). He becometh a foe who seeketh to control another by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such an highly inflamable object as camphor, beholdeth not its ashes if he runneth not soon to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector, or to another who is evil-minded. Therefore, O Vidura go withersoever thou pleasest! A wife that is unchaste, however well-treated, forsaketh her husband yet!'

"Vidura, addressing Dhritarāshtra, said,—'O monarch, tell us like a witness (impartially) what thou thinkest of the conduct of those who abandon their serving-men for thus giving them instruction! The hearts of kings are, indeed, very restless. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him! A bad-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race, like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though fit as regimen, or a hearer of the same, is very rare. He, indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but required as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable, and revolting! And drinking it, O king, regain thou thy sobriety! I always wish

Dhritarāshtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brāhmanas wish me well! O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such adders as have venom in their very glances!'"

Thus ends the sixty-fourth Section in the Dyuta of the Sabhā Parva.

Section LXV.

(Dyuta Parva continued.)

"Cakuni said,—'Thou hast, O Yudhishthira, lost much wealth of the Pāndavas. If thou hast still anything that thou hast not, O son of Kunti, yet lost to us, tell us what it is!'

"Yudhishthira said,—'O son of Suvala, I know that I have untold wealth. But why is it, O Cakuni, that thou askest me of my wealth? Let tens of thousands and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee!'"

Vaiçampāyana said,—'Hearing this, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo! I have won!'

"Yudhishthira said,—'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnāçā to the eastern bank of the Sindhu. With this wealth, O king, I will play with thee!'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo! I have won!'

"Yudhishthira said,—'I have my city, the country, land, the wealth of all dwelling therein except of Brāhmanas, and all those persons themselves except Brāhmanas, still remaining to me. With this wealth, O king, I will play with thee!'"

Vaiçampāyana said,—'Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won.'

"Yudhishthira said,—'These princes here, O king, who look resplendent in their ornaments and their ear-rings and *Nishkas* and all the royal ornaments on their person, are now my wealth. With this wealth, O king, I will play with thee!'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won them!'

"Yudhishthira said,—'This Nakula here, of mighty arms and leonine neck, of red eyes, and endued with youth, is now my one stake. Know that he is my wealth.'

"Cakuni said,—'O king Yudhishthira, prince Nakula is dear to thee! He is already under our subjection. With whom (as stake) wilt now play?'"

Vaiçampāyana said,—"Saying this, Cakuni cast those dice, and said unto Yudhishthira,—'Lo! He hath been won by us.'

"Yudhishthira said,—'This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear objet, as if, indeed, he were not so!'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won.'

"Cakuni continued,—'O king, the sons of Mādri, dear unto thee, have both been won by me. It would seem, however, that Bhimasena and Dhananjaya are regarded by thee.'

"Yudhishthira said,—'Wretch,! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.'

"Cakuni said,—'One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessest the highest accomplishments. O bull of the Bharata race, I (beg thy pardon and) bow to thee, Thou knowest, O Yudhish-

thira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.'

"Yudhishthira said,—'He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity, he who is the one hero in this world, (is here). With that Fālguna as stake, however undeserving of being made so, I will now play with thee.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'This foremost of all wielders of the bow, this son of Pāndu capable of using both his hands with equal activity, hath now been won by me. O king, play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pāndu!'

"Yudhishthira said,—'O king, however undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,—even like the wielder of the thunder-bolt—the one enemy of the Dānavas,—the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'Thou hast, O son of Kunti, lost much wealth, horses and elephants with thy brothers. Say if thou hast anything which thou hast not lost.'

"Yudhishthira said,—'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.'"

Vaiçampāyana said,—"Hearing this, Cakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won!'

"Cakuni continued,—'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king! Therefore, thy having lost thyself is certainly sinful.'"

Vaiçampāyana continued,—"Having said this, Cakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pāndavas. The son of Suvala then, addressing Yudhishthira, said,—'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishnā the princess of Pānchāla. By her, win thyself back.'

"Yudhisthira said,—'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee! Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sr herself in symmetry and every grace, she is such a women as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues! Possessed of every accomplishment, and compassionate, and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue, and pleasure, and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waiste like the wasp, of long flowing locks, of red lips, and body without down, is the princess of Pānchāla! O king, making the slender-waisted Draupadi, who is even such, as my stake, I will play with thee, O son of Suvala!'"

Vaiçampāyana continued,—"When the intelligent king Yudhishthira the just had spoken thus,—*'Fie,!' 'Fie,!'* were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one

that had lost his reason. He sat with face downwards giving away to his reflections and sighing like a snake. But Dhritarāshtra, glad at heart, asked repeatedly,—'Hath the stake been won?' Hath the stake been won?', and could not conceal his emotions. Karna with Dusçāsana and others laughed aloud, while tears began to flow from the eyes of all others present in the assembly. And the son of Suvala, proud of success, and flurried with excitement, and repeating, 'Thou hast one stake, dear to thee, etc' said,—'Lo! I have won!' and took up the dice that had been cast."

Thus ends the sixty-fifth Section in the Dyuta of the Sabhā Parva.

SECTION LXVI.

(Dyuta Parva continued.)

"Duryodhana said,—'Come, Kshatta, bring hither Draupadī the dear and loved wife of the Pāndavas. Let her sweep the chambers, force thereto, and let the unfortunate one stay where our serving-women are.'

"Vidura said,—'Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou art hanging on the edge of a precipice? Dost thou not know that being a deer thou provokest so many tigers to rage? Snakes of deadly venom, provoked to ire, are on thy head! Wretch, do not further provoke them and go to the regions of Yama! In my judgment, the status of slavery can not attach to Krishnā, inasmuch as she was staked by the king after he had lost himself and ceased to be his own master! Like the bamboo that beareth fruit only when it is about to die, this king—the son of Dhritarāshtra—winneth this treasure at play. Intoxicated, he perceiveth not in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words—disapproved by the

Vedas and leading to hell—as annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pāndavas! Make them not thy enemies! The sons of Prithā never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, *viz.*, those that have retired to the woods and those that live in domesticity, those employed in ascetic devotions and those that are of great learning. Alas! the son of Dhritarāshtra knoweth not that dishonesty is one of the frightful doors of hell! Alas! many of the Kurus with Dusçāsana amongst them have followed him in the path of dishonesty in the matter of this play at dice! Even gourds may sink and stone may float, and boats also may always sink in water, still this foolish king, the son of Dhritarāshtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will prove the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand, temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus.'"

Thus ends the sixty-sixth Section in the Dyuta of the Sabhā Parva.

Section LXVII.

(Dyuta Parva continued.)

Vaiçampāyana said,—"Intoxicated with pride, the son of Dhritarāshtra spake,—'Fie on Kshatta! and casting his eyes upon the *Prātikāmin* in attendance, commanded him, in the midst of all those reverend seniors, saying,—'*Go Prātikāmin*, and bring thou Draupadi hither! Thou has no fear from the

sons of Pāndu! It is Vidura alone that raveth in fear. Besides, he never wisheth for our prosperity!'"

Vaiçampāyana continued,—"Thus commanded, the *Prātikāmin*, who was of the *Suta* caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pāndavas, like a dog a lion's den, approached the queen of the sons of Pāndu. And he said,—'Yudhishthira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee! Come now, therefore, to the abode of Dhritarāshtra! I will take thee, O Yājnaseni, and put thee in some menial work!'

"Draupadi said,—'Why, O *Prātikāmin*, dost thou say so? What prince is there who playeth staking his wife? The king was certainly intoxicated with dice! Else, could he not find any other object to stake?'

"The *Prātikāmin* said,—'When he had nothing else to stake, it was then that Ajātaçatru the son of Pāndu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess.'

"Draupadi said,—O son of the *Suta* race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the *Suta* race.'"

Vaiçampāyana continued,—"The messenger coming back to the assembly told all present the words of Draupadi. And he spake unto Yudhisthira, sitting in the midst of the kings, these words:—'Draupadi hath asked thee,—*Whose lord wert thou at the time thou lost us in play? Didst thou lose thyself first or me?*' Yudhishthira, however, sat there like one demented and deprived of reason and gave no answer to the *Suta*, good or ill.

"Duryodhana then said,—'Let the princess of Pānchāla come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishthira.'"

Vaiçampāyana continued,—"The messenger, obedient to the command of Duryodhana, going back, once again, to the palace, himself much distressed, said unto Draupadi,—'O

princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,—'The great ordainer of the world hath, indeed, ordained so! Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest objet in the word. If cherished, that will certainly dispense blessings to us! Let not that morality now abandon the Kauravas! Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me!'"

Vaiçampāyana continued,—"The *Suta*, hearing these words of Yājnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarāshtra's son.

"Yudhishthira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although in consequence of her season having come she was attired in one piece of cloth with her naval itself exposed, she should come before her father-in-lāw, weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishthira. The illustrious Pāndavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the *Sutu* and said,—'O *Prātikāmin*, bring her hither! Let the Kauravas answer her question before her face.' The *Suta* then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, desregarding his reputation for intelligence, once again said to those that were in the assembly, —'What shall I say unto Krishnā?'

"Duryodhana, hearing this, said,—'O Duççāsana, this son of my *Suta*, of little intelligence, feareth Vrikodara. There-

fore, go thou thyself and forcibly bring hither the daughter of Yajnasena. Our enemies at present are dependent on our will. What can they do thee?' Hearing the command of his brother, prince Duscāsana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, 'Come, come, O Krishnā, princess of Pānchāla, thou hast been won by us. Putting aside thy modesty, come and behold Duryodhana. And, O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.' At these words, Draupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarāshtra's household were. At this, Dusçāsana, roaring in anger, ran after her and seized the queen by her locks so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with *mantras* in the great Rājasuya sacrifice, were now forcibly seized by the son of Dhritarāshtra disregarding the prowess of the Pāndavas. And Dusçāsana, dragging Krishnā of long—long—locks unto the presence of the assembly,—Krishnā as if she were helpless though having powerftl protectors —and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent she faintly cried,—'Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire.' But Dusçāsana dragging her forcibly by her black locks and while she was praying piteously unto Krishna and Jishnu, who were Nārāyana and Nara (on earth), said unto her,—'Whether thy season hath come or not, whether thou art attired in one peice of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest.'"

Vaiçampāyana cuntinued,—"With hair dishevelled and half her attire loosened, all the while dragged by Dusçāsana, the modest Krishnā, consumed with anger, faintly said,—'In this assembly are persons conversant with all branches of learning, devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really

my superior and others who deserve to be respected as such, I cannot stay before them in this state. O wretch! O thou of cruel deeds, drag me not so! Uncover me not so! The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies! The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord, forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes! This is truly an unworthy act. But no one here rebuketh thee! Assuredly, all these are of the same mind with thee! O fie! Truly hath the virtue of the Bhārata gone! Truly hath also the usage of those acquainted with the Kshatriya practice disappeared! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshattā, and so also this king! Else, why do these foremost of the Kuru elders look silently on this great crime?' "

Vaiçampāyana continued,—"Thus did Krishnā of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords—the Pāndavas—who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishnā moved by modesty and anger. And Dusçāsana, beholding Krishnā looking at her helpless lords, dragging her still more forcibly, addressed her,—'Slave'! 'Slave'! and laughed aloud! And at those words Karna became very glad and approved of them by laughing aloud. And Cakuni the son of Suvala the Gāndhāra king, similarly applauded Dusçāsana. And amongst all those that were in that assembly, except these three and Duryodhana, every one was filled with sorrow at beholding Krishnā thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle. I, therefore, am unable to

duly decide this point that thou hast put, beholding that one that hath no wealth cannot stake the wealth belonging to others, while wives are always under the orders and at the disposal of their lords. Yudhishthira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pāndu hath said,—'I am won!'. Therefore, I am unable to decide this matter. Cakuni hath not his equal among men at dice. The son of Kunti had still voluntarily staked with him. The illustrious Yudhishthira doth not himself regard that Cakuni hath played with him deceitfully. Therefore, I can not decide this point.'

"Draupadi said,—'The king had been summoned to this assembly and though possessing no skill at dice, was made to play with skilful, wicked, deceitful, and desperate gamblers. How can he be said then to have staked voluntarily? The chief of the Kurus and the Pāndavas was deprived of his senses by wretches of deceitful conduct and unholy instincts acting together, and then vanquished. He coud not understand their tricks, but he hath now done so. Here, in this assembly, are these Kurus who are the lords of both their sons and their daughters-in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put!'"

Vaiçampāyana continued,—"Unto Krishnā who was thus weeping and crying piteously, looking at times upon her helpless lord, Dusçāsana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, casting his eyes upon Yudhishthira, gave way to wrath."

Thus ends the sixty-seventh Section in the Dyuta of the Sabhā Parva.

Section LXVIII.

(Dyuta Parva continued.)

"Bhima said,—'O Yudhishthira, gamblers have in their houses many women of loose character, They do not yet stake

those women having kindness for them even. Whatever wealth and other excellent articles the king of Kāçi gave, whatever gems and animals and wealth and coats of mail and weapons that other kings of the earth gave, our kingdom, thyself, and ourselves, have all been won by the foes. At all this my wrath was not excited, for thou art our lord! This, however, I regard as a highly improper act,—this act of staking Draupadi. This innocent girl deserveth not this treatment. Only having obtained the Pāndavas as her lords, for thee is she thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee! I shall burn those hands of thine! Sahadeva, bring some fire!'

"Arjuna, hearing this, said,—'Thou hast never, O Bhimasena, before this uttered such words as these! Assuredly, thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy! Practise thou the highest morality! Whom doth it behove to transgress his virtuous eldest brother? The king, summoned by the foe, and remembering the usage of the Kshatriya, played against his will. That is certainly conducive to our great fame!'

"Bhima said,—'If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire!'"

Vaiçampāyana continued,—"Beholding the Pāndavas thus distressed and the princess of Pānchāla also thus afflicted, Vikarna the son of Dhritarāshtra said,—'Ye kings, answer ye the question that hath been asked by Yājnaseni! If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. Bhishma and Dhritarāshtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwāja who is the preceptor of us, as also Kripa, is here! Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions, answer, according to their judgments, this question, leaving aside all motives of gain and anger. Ye kings answer ye the

question that hath been asked by this blessed daughter of king Drupada, and declare, after reflection, on which side each of ye is.' Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answerd him not one word, good or ill. And Vikarna, having repeatedly appealed to all the kings, began to rub his hands and sigh like a snake. And at last the prince said,—'Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pāndu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pāndu. And the king, having first lost himself offered her as a stake. And Suvala himself desirous of a stake, indeed and prevailed upon the king to stake this Krishnā. Reflecting upon all these circumstances, I regard Draupadi as not won.'

"Hearing these words, a loud uproar rose from among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Rādhā, deprived of his senses by anger, waving his well-shaped arms, said these words,—'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee! These personage here, though urged by Krishnā, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarāshtra, in consequence of thy immature years, art bursting with wrath, for though but a boy, thou speakest in this assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishnā who hath been (justly) won as not won at all, O son of Dhrita-

rāshtra, how dost thou regard Krishna as not won, when the eldest of the Pāndavas, before this assembly, staked all his possessions? O bull of the Bharata race, Draupadi is include in all the possessions (of Yudhishthira). Therefore, why regardest thou Krishnā who hath been justly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pāndavas. For what reason then dost thou yet regard her as not won? Or, if thou thinkest that in bringing her hither attired in a single piece of cloth there is impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. So bring her, therefore, into this assembly, attired though she be in one piece of cloth; even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pāndavas had, she herself, these Pāndavas themselves, have all been justly won by the son of Suvala. O Dusçāsana, this Vikarna, speaking words of (apparent) wisdom, is but a boy. Take off the robes of the Pāndavas as also the attire of Draupadi!' Hearing these words, the Pāndavas, O Bhārata, taking off their upper garments and throwing them down, sat in that assembly. Then Dusçāsana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaiçampāyana continued,—"When the attire of Draupadi was being thus dragged, she thought of Hari. (And she herself cried aloud, saying,) 'O Govinda! O thou who dwellest in Dwārakā! O Krishna! O thou who art fond of cowherdness (of Vrindāvan)! O Keçava! seest thou not that the Kauravas are humiliating me! O Lord! O husband of Lakshmi! O Lord of Vraja (Vrindāvan)! O destroyer of all afflictions! O Janārddana! rescue me who am sinking in the Kaurava ocean! O Krishna! O Krishna! O thou great *yogin!* thou soul of the universe! thou creator of all things! O Govinda! save me who am distressed, me who am losing my senses in the midst of the Kurus!' Thus did that afflicted lady resplendant still in her beauty, O king, covering her face, cry

aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat the benevolent one, from compassion, arrived there on foot. And while Yājnaseni was crying aloud to Krishna also called Vishnu, and Hari, and Nara, for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch, as the attire of Draupadi was being dragged, after one was taken off, another of the same kind appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many voices. And the kings present in that assembly, beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarāshtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore, in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said,—'Hear these words of mine, ye Kshatriyas of the world! Words such as these were never before uttered by other men, nor will anybody in the future ever utter them! Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the path of my deceased ancestors! Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race,—if I do not drink his life-blood, let me not obtain the path of my ancestors!'"

Vaiçampāyana continued,—"Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarāshtra. And when a mass of clothes had been gathered in that assembly all dragged from the person of Draupadi, Dusçāsana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons—those gods among men—that were in that assembly all uttered the word 'Fie'! (on the son of Dhritarāshtra). And the united voices of all became so loud that they made the down of

anybody who heard them stand on end. And all the honest men that were in that assembly began to say,—'Alas! the Kauravas answer not the question that hath been put to them by Draupadi.!' And all censuring Dhritarāshtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words:—'Ye that are in this assembly, Draupadi having put her question is weeping helplessly! Ye are not answering her! Virtue and morality are being persecuted by such conduct! An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment! Ye should also answer it as ye think proper! Knowing the rules of morality, and having gone to an assembly, he that doth not answer a query that is put, incureth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having gone to an assembly, answereth falsely, assuredly incureth the sin of a lie. The learned quote as an example in this connection the old history of Prahlāda and the son of Angirasa.

"There was of old a chief of the Daityas, of name Prahlāda. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angirasa. It hath been heard by us that they mutually wagered their lives, saying,—*I am superior,—I am superior,*—for the sake of obtaining a bride. And after they had thus quarrelled with each other, they both made Prahlāda the arbitrator to decide between them. And they asked him, saying,—*Who amongst us is superior (to the other)? Answer this question. Speak not falsely!* Frightened at this quarrel, Prahlāda cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama told him,—*If thou answerest falsely, or dost not answer at all, thy head will then be*

split into a hundred pieces by the wielder of the thunderbolt with that bolt of his!—Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kaçyapa of great energy, for taking counsel with him. And Prahlāda said,—Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras, and the Brāhmanas as well! Here, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not or answer it falsely!—Kaçyapa, thus asked, answered.—He that knoweth, but answereth not a question from temptation, anger, or fear, casteth upon himself a thousand *Pāças* of Varuna. And the person who, cited as a witness with respect to any matter of occular or auricular knowledge, speaketh carelessly, casteh a thousand *Pāças* of Varuna upon his own person. On the completion of one full year, one such *Pāça* is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of everybody in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably, and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlāda, they who answer falsely those that ask them about morality, destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who

is a cowife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.—Hearing these words of Kaçyapa, Prahlāda told his son,—Sudhanwan is superior to thee, as, indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore, O Virochana, this Sudhanwan is now the lord of thy life.—At these words of Prahlāda, Sudhanwan said,—Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years!—'

"Vidura continued,—'Let all the persons, therefore, present in this assembly, hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi.'"

Vaiçampāyana continued,—"The kings that were there, hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dusçāsana, telling him,—'Take away this serving-woman Krishnā into the inner appartments.' And thereupon, Dusçāsana began to drag, before all the spectators, the helpless and modest Draupadi, trembling and crying piteously unto the Pāndavas her lords."

Thus ends the sixty-eighth Section in the Dyuta of the Sabhā Parva.

Section LXIX.

(*Dyuta Parva continued.*)

"Draupadi said,—'Wait a little, thou worst of men, thou wicked-minded Dusçāsana! I have a study to perform—a high duty that hath not been performed by me yet! Dragged forcibly by this wretch's strong arms, I am deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do it before cannot be my fault.'"

Vaiçampāyana said,—"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus :—

"'Alas! Once beheld before, on the occasion of the Swayamvara, by the assembled kings, in the amphitheatre, and never, even once, afterwards, I am to day brought before this assembly! She whom never before, in her palace, even the winds and the sun had seen, is to-day before this assembly and exposed to the gaze of the crowd! Alas! she whom the sons of Pāndu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by them to be seized and dragged by this wretch! Alas! these Kauravas also suffer their daughter and daughter-in-law, so unworthy of such treatment, to be thus afflicted before them! It seemeth that the times are out of joint! What can be more distressing (to me) than that though high-born and chaste, I should yet be compelled to enter this public court? Where is that virtue for which these kings were noted? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas! that eternal usage hath disappeared from among the Kauravas! Else, how is it that the chaste wife of the Pāndavas, the sister of Prishata's son, the friend of Vāsudeva, is brought before this assembly? Ye Kauravas, I am the wedded wife of king Yudhishthira the just, taken from the same order to which the king belongeth! Tell me now, whether I am a serving-maid or otherwise! I will cheerfully accept your answer! This mean wretch, this destroyer of the fame of the Kurus, is afflicting me hard! Ye Kauravas, I cannot bear it any longer! Ye kings, I desire ye to answer whether ye regard me as won or unwon! I will accept your answer whatever it be!'

"Hearing these words, Bhishma answered,—'I have already said, O blessed one, that the course of morality is subtle. Even the illustrious wise in this world, fail to understand it always. What in this world a strong man sayeth is morality, and regarded as such by others, however otherwise it may really be, while what a weak man sayeth is morality and scarcely re-

garded as such, even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked! However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Pānchāla, this conduct of thine also, *viz.*, that though sunk in distress, thou still castest thy eyes on virtue and morality, is assuredly worthy of thee! These persons, Drona and others, of mature years and conversant with morality, sit, heads downwards, like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishthira is an authority on this question. It behoveth him to declare whether thou art won or not won!'"

Thus ends the sixty-ninth Section in the Dyuta of the Sabhā Parva.

Section LXX.

(Dyuta Parva continued.)

Vaiçampāyana said,—"The kings present in that assembly, from fear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarāshtra beholding those kings and sons and grandsons of kings all remaining silent, smiling a little, then addressed the daughter of the king of Pānchāla, and said.—'O Yājnaseni, the question thou hast put dependeth on thy husbands—on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva! Let these answer thy question. O Pānchāli, let these, for thy sake, declare, in the midst of these respectable men, Yudhishthira to be not their lord, let them thereby make king Yudhishthira the just a liar, thou shalt then be freed from the condition of slavery. Let the illustrious son

of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is or is not thy lord! At his words, accept thou the Pāndavas or ourselves without delay. Indeed, all the Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands!'"

Vaiçampāyana continued,—"Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as 'O!' and 'Alas!' were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, delighted thereat, applauded the virtuous king of the Kurus. And the kings, with faces turned sideways, looked upon Yudhishthira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Vivatsu the son of Pāndu, never defeated in battle, and what Bhimasena, and what the twins also, would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandal-paste, spake these words:—'If this high-souled king Yudhishthira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this)! He is the lord of all our religious and ascetic merits, the lord of even our lives! If he regardeth himself as won, we too have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life, after having touched these locks of the princess of Pānchāla? Behold these mighty, well-formed arms of mine, even like maces of iron! Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape! Bound by the ties of virtue, and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If, how-

ever, I am once commanded by king Yudhishthira the just, I would slay these wretched sons of Dhritarāshtra, making slaps do the work of swords, like a lion slaying a number of little animals.'"

Vaiçampāyana continued,—"Unto Bhima who had spoken these words, Bhishma and Drona and Vidura said'—'Forbear, O Bhima! Everything is possible in thee.'"

Thus ends the seventieth Section in the Dyuta of the Sabhā Parva.

Section LXXI.

(Dyuta Parva continued.)

"Karna said,—'Of all the persons in this assembly, three, *viz.*, Bhishma, Vidura, and the preceptor of the Kurus (Drona), appear to be independent; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner appartments of king Dhritarāshtra and serve the king's relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarāshtra and not the sons of Prithā are now thy masters. O handsome one, select thou another husband now,—one who will not make thee a slave by gambling. It is well-known that women, especially they that are slaves, art not censurable if they proceed with freedom in electing husbands. Therefore, let it be done by thee! Nakula hath been won, as also Bhimasena, and Yudhishthira also, and Sahadeva, and Arjuna. And, O Yājnaseni, thou art now a slave! Thy husbands that are slaves cannot continue to be thy lords anylonger! Alas! doth not the son of Prithā regard life as anything of use, doth he not regard prowess and manhood, that he offereth this daughter of Drupada the king of Pānchāla, in the presence of all this assembly, as a stake at dice?'"

Vaiçampāyana continued,—"Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,—'O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude! But O king, could our enemies have said so unto me if thou hadst not played staking this princess?'"

Vaiçampāyana continued,—"Hearing these words of Bhimasena, king Duryodhana addressed Yudhishthira who was silent and deprived of his senses, saying,—'O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi)! Say, whether thou regardest Krishnā as unwon!' And having spoken thus unto the son of Kunti, Duryodhana, desirous of encouraging the son of Rādhā and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimasena, expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),—'Let not Vrikodara attain to the regions obtained by his ancestors, if he doth not break that thigh of thine in the great conflict!' And sparkles of fire began to be emitted from every sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

"Vidura then, addressing everybody, said,—'Ye kings of Pratipa's race, behold the great danger that ariseth from Bhimasena! Know ye for certain, that this great calamity that threateneth to overtake the Bhāratas, hath been sent by destiny itself! The sons of Dhritarāshtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household)! The prosperity of your kingdoms is at an end! Alas! the Kauravas are even now engaged in sinful consultations! Ye Kauravas, take to your heart this high precept that I de-

clare! If virtue is persecuted, the whole assembly becometh polluted! If Yudhishthira had staked her before he was himself won, he would certainly have been regarded as her master. If, however, a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream! Listening to the words of the king of Gāndhāra, fall ye not off from this undoubted truth!

"Duryodhana, hearing Vidura thus speak, said,—'I am willing to abide by the words of Bhima, of Arjuna, of the twins! Let them say that Yudhishthira is not their master; Yājnaseni will then be freed from her state of bondage!'

"Arjuna, at this, said,—'This illustrious son of Kunti, king Yudhishthira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he could be after that!'"

Vaiçampāyana continued,—"Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarāshtra's palace. And, O king, unto the jackal that cried so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,—*Swashti! Swashti!** Then Gāndhāri and the learned Vidura beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarāshtra) thereupon said,—:

'Thou wicked-minded Duryodhana! thou wretch! destruction hath already overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially their wedded wife, Draupadi!' And having spoken those words, the wise Dhritarāshtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishnā, the princess of Pānchāla, and addressing her, the

* A particle of benediction, similar to 'Amen.'

monarch said,—'Ask of me any boon, O princess of Pānchāla, that thou desirest! Chaste and devoted to virtue, thou art the first of all my daughters-in-law!'

"Draupadi said,—'O bull of the Bharata race, if thou wilt grant me a boon, I ask let the handsome Yudhishthira, obedient to every duty, be freed from slavery! Let not unthinking children speak of my child Prativindhya endued with great energy of mind as the *son of a slave!* Having been a prince, so superior to all men, and nurtured by kings, it is not proper that he should be called the child of a slave!'

"Dhritarāshtra said unto her,—'O auspicious one, let it be as thou sayest! O excellent one, ask thou another boon, for I will give it! My heart inclineth to give thee a second boon. Thou dost not deserve one only boon!'

"Draupadi said,—'I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regains their liberty!'

"Dhritarāshtra said,—'O blessed daughter, let it be as thou desirest! Ask thou a third boon, for thou hast not been sufficiently honored with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law!'

"Draupadi said,—'O best of kings, O illustrious one, covetousness always bringeth about loss of virtue! I do not deserve a third boon; therefore I dare not ask any! O king of kings, it hath been said that a Vaiçya may ask one boon, a Kshatriya lady, two boons, a Kshatriya male, three, and a Brāhmana, a hundred! O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts!'"

Thus ends the seventy-first Section in the Dyuta of the Sabhā Parva.

Section LXIIX.

(Dyuta Parva continued.)

"Karna said,—'We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty! When the sons of both Pāndu

and Dhritarāshtra were excited with wrath, this Draupadi became unto the sons of Pāndu as their salvation. Indeed the princess of Pānchāla, becoming as a boat unto the sons of Pāndu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore'"

Vaiçampāyana continued,—"Hearing these words of Karna in the midst of the Kurus,—*viz.*, that the sons of Pāndu were saved by their wife,—the angry Bhimasena in great affliction said (unto Arjuna),—'O Dhananjaya, it hath been said by Devala that three lights reside in every person, *viz.*, offspring, acts and learning, for from these hath sprung creation! When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person But the light that is in us hath been dimmed by this act of insult to our wife! How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?'

"Arjuna replied,—'Superior persons, O Bhārata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.'

"Bhima said,—'Shall I, O king, slay, without loss of time, all these foes assembled together, even here, or shall I destroy them, O Bhārata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival!' And saying this, Bhima with his younger brothers like a lion in the midst of a herd of inferior animāls, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks, began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, upon this, fire with smoke and sparks and flames began to issue out of Vrikodara's ears and other senses. And his face became terrible to behold in consequence of his furrowed brows, like those of Yama himself at the time of the universal destruction. Then Yudhishthira forbade the mighty

hero, embracing him with his arms and telling him 'Be not so! Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his father Dhritarāshtra, with hands joined in entreaty."

Thus ends the seventy-second Section in the Dyuta of the Sabhā Parva.

Section LXXIII.

(Dyuta Parva continued.)

"Yudhishthira said,—'O king, thou art our master! Command us as to what we shall do! O Bhārata, we desire to remain always in obedience to thee!'

"Dhritarāshtra replied,—,O Ajātaçatru, blest be thou! Go thou in peace and safety! Commanded by me, go, rule thy own kingdom with thy wealth! And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen! O Yudhishthira, O child, thou knowest the subtle path of morality! Possessed of great wisdom, thou art also humble, and thou waitest also upon the old! Where there is intelligence, there is forbearance! Therefore, O Bhārata, follow thou counsels of peace! The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana)! They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good, remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishthira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own fellings, can understand the feelings of others, and therefore remember only the good deeds and not the acts

of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of profit, pleasure and virtue. O child, remember not the harshness of Duryodhana! Look at thy mother Gāndhāri and myself also, if thou desirest to remember only what is good. O Bhārata, look at me, thy father who am old and blind, and still alive! It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king, those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for! In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and in the twins, those foremost of men, is pure reverence for superiors! Blest be thou, O Ajātaçatru! Return to Khāndavaprastha, and let there be brotherly love between thee and thy cousins! Let thy heart also be ever fixed on virtue!'"

Vaiçampāyana continued,—"That foremost of the Bharatas—king Yudhishthira the just—then, addressed thus by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khāndavaprastha. And accompanied by Krishnā and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

Thus ends the seventy-third Section in the Dyuta of the Sabhā Parva.

Section LXXIV.

(Anudyuta Parva.)

Janamejaya said,—"How did the sons of Dhritarāshtra feel, when they came to know that the Pāndavas had, with Dhritarāshtra's leave, left Hastināpura with all their wealth and jewels?"

Vaiçampāyana said,—"O king, learning that the Pāndavas had been commanded by the wise Dhritarāshtra to return to

their capital, Dusçāsana went, without loss of time unto his brother. And' O bull of the Bharata race, having arrived before Duryodhana with his counsellors, the prince, afflicted with grief, began to say,—'Ye mighty warriors, that which we had won after so much trouble, the old man hath thrown away! Know ye that he hath made over the whole of that wealth to the foe!' At these words, Duryodhana and Karna and Cakuni the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pāndu, approaching in haste saw privately the wise king Dhritarāshtra—the son of Vichitravirya and spake unto him these smooth and artful words. Duryodhana said,

'Hast thou not heard, O king, what the learned Vrihaspati, the preceptor of the celestials, said in course of counselling Cakra about morals and politics? Even these, O slayer of foes, were the words of Vrihaspati,—*Those enemies that always do wrong by stratagem or force, should be slain by every means.* If, therefore, with the wealth of the Pāndavas, we gratify the kings of the earth and then fight with the sons of Pāndu, what reverses can overtake us? When one hath placed on his neck and back angry snakes filled with venom, and which have approached for compassing his destruction, is it possible for him to take them off? Equipped with weapons and seated on their cars, the angry sons of Pāndu, like wrathful and venomous snakes will assuredly annihilate us, O father! Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gāndiva and breathing hard and casting angry glances around! It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace! Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand! And Sahadeva and the king (Yudhishthira) have made signs clearly testifying to their intentions! Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khāndava soon) and assembling their forces! Persecuted thus by us, they are incapable of forgiving us those injuries!

Who is there among them that will forgive that insult to Draupadi? Blest be thou! We will again gamble with the son of Pāndu for sending them to exile! O bull among men, we are competent to thus bring them under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years! The thirteenth year shall have to be spent in some inhabited country, unrecognised; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin! Casting the dice, let the sons of Pāndu once more play! O bull of the Bharata race, O king, even this is our highest duty! This Cakuni knoweth well the whole science of dice. If they succeed in observing this vow for thirteen years, we shall, in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pāndu if they reappear! Let this plan recommend itself to thee, O slayer of foes!'

"Dhritarāshtra said,—'Bring back the Pāndavas then, indeed, even if they have gone a great way. Let them come and once again cast dice.'"

Vaiçampāyana continued,—"Then Drona, Somadatta, and Vāhlika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarāshtra by his Vaiçya wife, and Bhuriçravas, and Bhishma, and that mighty warrior Vikarna,—all said,—'Let not the play commenced! Let there be peace!' But Dhritarāshtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pāndu!"

Thus ends the seventy-fourth Section in the Anudyuta of the Sabhā Parva.

Section LXXV.

(Dyuta Parva continued.)

Vaiçampāyana said,—"O monarch, it was then that the virtuous Gāndhāri, afflicted with grief on account of her affection for her sons, addressed king Dhritarāshtra, and said,

'When Duryodhana, was born, Vidura of great intelligence had said,—*It is well to send this disgrace of the race to the other world.* He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart, O king of the Kurus. O Bhārata, sink not, for thy own fault, in an ocean of (calamity). O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race! Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Prithā? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know, that the time hath come for the destruction of our race through him. Err not, O king! Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation.'

"The king, thus addressed by Gāndhāri who pointed out to him in such language the path of virtue, replied unto her, saying,—'If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pāndavas return. And let my sons again gamble with the sons of Pāndu.'

Thus ends the seventy-fifth Section in the Anudyuta of the Sabhā Parva.

Section LXXVI.

(Anudyuta Parva continued.)

Vaiçampāyana said,—"The royal messenger, agreeably to the commands of the intelligent king Dhritarāshtra, coming upon Yudhishthira the son of Prithā who had by that time gone a great way, addressed the monarch and said,—'Even these are the words of thy father, O Bhārata, spoken unto thee.—*The assembly is ready. O son of Pāndu, O king Yudhishthira come and cast the dice!*—'

"Yudhishthira said,—'Creatures obtain fruits good and ill according to the appointment of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides, the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.'"

Vaiçampāyana continued,—"Although (a living) animal made of gold was an impossibility, yet Rāma suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, become deranged and out of order. Yudhishthira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Cakuni, the son of Prithā came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And afflicted by the fates, they once more for the destruction of men, sat down at ease for gambling.

"Cakuni then said,—'The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value! Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years, passing the whole of the thirtenth year in some inhabited region, unrecognised, and if recognised, return to an exile of another twelve years; or, vanquished by us, dressed in deer skins ye shall, with Krishnā live for twelve years in the woods passing the whole of the thirteenth year, unrecognised, in some inhabited region, If

recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other! O Yudhishthira, with this resolution, play with us, O Bhārata, casting the dice!'

"At these words, they that were in that assembly, raising up their arms, said, in great anxiety of mind, and from the strength of their feelings, these words:—'Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger! Whether he, O bull among the Bhāratas (Dhritarāshtra) understandeth or not, of his own sense, it is thy duty to tell him plainly.'"

"Vaiçampāyana continued,—"King Yudhishthira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishthira said,—'How can, O Cakuni, a king like me, always observant of the usages of his own order, refuse, when summoned to dice? Therefore I will play with thee!'

"Cakuni answered,—'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasuries and gold, and slaves both male and female. All these were staked by us before, but now let this be our one stake, *viz.*, exile into the woods, and being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play.'

"O Bhārata this proposal about a life in the woods was uttered but once. The son of Prithā, however, accepted it and Cakuni took up the dice. And casting them he said unto Yudhishthira,—'Lo, I have won!'"

Thus ends the seventy-sixth Section in the Anudyuta of the Sabhā Parva.

Section LXXVII.

(Anuyuta Parva continued.)

Vaiçampāyana said,—"Then the vanquished son of Prithā prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dusçāsana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed,—'The absolute sovereignty of the illustrious king Duryodhana hath commenced! The sons of Pāndu have been vanquished, and plunged into great affliction. Now have we attained the gods either by broad or narrow paths. For to-day becoming superior to our foes in point of prosperity as also of duration of rule, have we become praiseworthy of men. The sons of Prithā have all been plunged by us into everlasting hell! They have been deprived of happiness and kingdom for ever and ever! They who, proud of their wealth, laughed in derision at the son of Dhritarāshtra, will now have to go into the woods, defeated and deprived by us of all their wealth! Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernel. Although in this dress of theirs the Pāndavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise! The wise Yajnaseni of the Somaka race, having bestowed his daughter—the princess of Pānchāla—on the sons of Pāndu, acted most unfortunately, for the husbands of Yājnaseni—these sons of Prithā—are as eunuchs. And, O Yājnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here! These

Kurus, assembled here, are all forbearing and self-controlled, and possessed of great wealth! Elect thou one amongst these as thy lord, so that this great calamity may not drag thee (to wretchedness). The sons of Pāndu now are even like grains of sesame that are without kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou, then any longer wait upon the fallen sons of Pāndu? The labour is thrown away that is bestowed upon pressing the sesame grain that is without the kernel!'

"Thus did Dusçāsana, the son of Dhritarāshtra, utter in the hearing of the Pāndavas, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himālayan lion a jackal, loudly and chastisingly rebuked him in these words: —'Wicked-minded villain! ravest thou so in words that are uttered alone by the sinful? Boastest thou thus in the midst of the kings advanced as thou art by the skill of the king of Gāndhāra. As thou piercest our hearts here with these thy arrowy words, so shall I pierce thy heart in battle, callling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,—them also shall I send to the abode of Yama with their descendants and relatives!'"

Vaiçampāyana continued,—"Unto Bhima dressed in deer-skins and uttering these words of wrath without doing anything, for he could not deviate from the path of virtue, Dusçāsana abondoning all sense of shame, dancing around in the midst of the Kurus, loudly said,—'O cow! O cow!'

Bhima at this once more said,—'Wretch! darest thou, O Dusçāsana, use harsh words as these? Whom doth it behove to boast, thus having won wealth by foul means? I tell thee that if Vrikodara the son of Prithā drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness. I tell thee truly that slaying the sons of Dhritarāshtra in battle, as the sight of all the warriors, I shall pacify this wrath of mine soon enough!'"

Vaiçampāyana continued,—"And as the Pāndavas were going away from the assembly, the wicked king Duryodhana

from excess of joy mimicked by his own steps the playful leonine tread of Bhima. Then Vrikodara, half turning towards the king, said,—'Think not, fool, that by this thou gainest any ascendancy over me! Slay thee I soon shall with all thy followers, and answer thee, recalling all this to thy mind!' And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishthira, also spake these words while going out of the Kaurava court:—'I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Cakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good if ever we engage in battle with the Kurus! I will slay this wretched Suyodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head! And as regards this (other) wicked person—Dusçāsana—who is bold in speech, I will drink his blood like a lion!'

"And Arjuna said,—'O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth!'

"And Bhima again said,—'The earth shall drink the blood of Duryodhana, and Karna, and the wicked Cakuni, and Dusçāsana that maketh the fourth.'

"And Arjuna said,—'O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeeched and vain! For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers! And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me! The mountains of Himavat might be removed from where they are, the maker of the day might lose his rays, the moon his coolness, if this vow of mine were not fulfilled! And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom!'"

Vaiçampāyana continued,—"After Arjuna had said this, the handsome son of Mādri,—Sahadeva, endued with great energy—desirous of slaying Cakuni, waving his mighty arms

and sighing like snake, exclaimed, with eyes red with anger, 'Thou disgrace of the Gāndhāra kings, those which thou thinkest as dice are not really so! Those are even sharp-pointed arrows of whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers! If therfore, thou hast anything to do, do it before that day cometh! I shall assuredly slay thee in battle with all thy followers soon enough, if thou, O son of Suvala, stayest in the fight pursuant to the Kshatriya usage!'

"Then, O monarch, hearing these words of Sahadeva, Nakula the handsomest of men spake these words.—'I shall certainly send unto the mansions of Yama all those wicked sons of Dhritarāshtra, who, desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter of Yajnasena at the gambling match! Soon enough shall I, at the command of Yudhishthira and remembering the wrongs of Draupadi, make the earth destitute of the sons of Dhritarāshtra!'

Vaiçampāyana continued,—"And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises, approached king Dhritarāshtra."

Thus ends the seventy-seventh Section in the Anudyuta of the Sabhā Parva.

Section LXXVIII.

(Anudyuta Parva continued.)

"Yudhishthira said,—'I bid farewell unto all the Bhāratas,—unto my old grand-sire (Bhishma), king Somadatta, the great king Vāhlika, Drona, Kripa, all the other kings, Açwatthāman, Vidura, Dhritarāshtra, all the sons of Dhritarāshtra, Yuyutsu, Sanjaya, and all the courtiers! I bid all of ye farewell, and returning again I shall see you!'"

Vaiçampāyana continued,—"Overcome with shame none of those that were present there could tell Yudhishthira any-

thing. Within their hearts, however, they prayed for the welfare of that intelligent prince.

"Vidura then said,—'The reverend Prithā is a princess by birth. It behoveth her not to go into the woods. Delicate and old, and ever known to happiness, the blessed one will live, respected by me, in my abode! Know this, ye sons of Pāndu! And let safety be always yours!'"

Vaiçampāyana continued.—"The Pāndavas thereupon said,—'O sinless one, let it be as thou sayest! Thou art our uncle, and, therefore the same as our father! We also are all obedient to thee! Thou art, O learned one, our most respected superior! We should always obey what thou choosest to command. And, O high-souled one, order thou whatever else there is that remaineth to be done!'

"Vidura replied,—'O Yudhishthira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhananjaya is ever-victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents; Dhaumya is the foremost of all conversant with the *Vedas*; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another and ye are contented. Therefore, who is there that will not envy ye? O Bhārata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to Cakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru-sāvarni; in the town of Vāranāvata by Dwaipāyana Krishna; on the cliff of Bhrigu by Rāma; and on the banks of Dhrishdwati by Cambhu himself. Thou hast also listened to the instruction of the great *Rishi* Asita on the hills of Anjana; and thou becamest a disciple of Bhrigu on the banks of the Kalmāshi! Nārada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the *Rishis*. O son of Pāndu, thou

surpassest in intelligence even Pururavas the son of Ilā; in strength, all other monarchs and in virtue, even the *Rishis*. Therefore, resolve thou earnestly to win victory, which belongeth to Indra; to control thy wrath, which belongeth to Yama; to give in charity which belongeth to Kuvera; and to control all passions, which belongeth to Varuna. And, O Bhārata, obtain thou the power of gladdening from the moon; the power of sustaining all from the water; forbearance from Earth; energy from the entire solar disc; strength from the winds; and affluence from the other elements. Welfare and immunity from ailment be thine! I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons,—in those of distress—in those of difficulty,—indeed, in respect of everything. O son of Kunti, with our leave go hence! O Bhārata, blessings be thine! No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crownedwith success!'"

Vaiçampāyana continued,—"Thus addressed by Vidura, Yudhishthira the son of Pāndu, of prowess incapable of being baffled, saying, 'So be it,' and bowing low unto Bhishma and Drona, went away."

Thus ends the seventy-eighth Section in the Anudyuta of the Sabhā Parva.

Section LXXIX.

(*Anudyuta Parva continued.*)

Vaiçampāyana said,—"Then when Krishnā was about to set out, she went unto the illustrious Prithā and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged in grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner appartments of the Pāndavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief:—

'O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female

sex, and thy behaviour and conduct also are as they should be! It behoveth me not, O thou of sweet smiles, to instruct thee as to thy duties towards thy lords! Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage! Fortunate are the Kauravas that they have not been burnt by thy wrath! O child, safely go thou blest by my prayers! Good women never suffer their hearts to be unstrung at what is inevitable! Protected by virtue that is superior to everything, soon shalt thou obtain good fortune! While living in the woods, keep thy eye ever on my child Sahadeva! See that his heart sinketh not under this great calamity.'

"Saying 'So be it!' the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishevelled left her mother-in-law. And as she went away weeping and wailing, Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deer-skins, and their heads ground-wards with shame. And she beheld them surrounded by rejoicing foes and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe, said these words:—

Ye are virtuous and well-conducted, and adorned with all excellent qualities and respectfulness of behaviour! Ye are all high-minded, and engaged in the service of your superiors! And ye are also devoted to the gods and the performance of sacrifices! Why, then, hath this calamity overtaken you! Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas! I have brought you forth! All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might ye are not poor! How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye are destined to live in the woods, I would not have

on Pāndu's death, come from the mountains of Cataçringo to Hastināpore! Fortunate was your father, as I now regard for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending to heaven, without having had to feel any pain on account of his sons! Fortunate also was the virtuous Mādri, as I regard her today, who had, it seems, a fore-knowledge of what would happen and who, on that account, obtained the high path of emancipation and every blessing therewith. Ah! Mādri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh! Fie on my desire of life, owing to which I suffer all this woe. Ye children, ye are all excellent and dear unto me! I have obtained you after much suffering! I cannot leave you! Even I will go with you! Alas! O Krishnā, why dost thou leave me so? Everything endued with life is sure to perish! Hath Dhātā himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me! O Krishna, O thou who dwellest in Dwārakā, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue! These my sons are ever attached to virtue and nobility and good fame and prowess! They deserve not to suffer affliction! Oh, show them mercy! Alas! when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such a calamity at all come? O Pāndu! O king! where art thou? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice? O Sahadeva, cease to go! Thou art my dearest child, dearer, O son of Mādri, than my body itself! Forsake me not! It behoveth thee to have some kindness for me! If bound by the ties of virtue, let these thy brothers go! But then, earn thou that virtue which springeth from waiting upon me!""

Vaiçampāyana continued,—"The Pāndavas then consoled their weeping mother, and with hearts plunged in grief set out for the woods. And Vidura also himself more afflicted, consoling

the afflicted Kunti with reasons, led her slowly to his house. And the ladies of Dhritarāshtra's house, hearing everything as it happened, *viz.*, thh exile (of the Pāndavas) and the dragging of Krishnā into the assembly where the princes had gambled, loudly-wept, censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarāshtra also, thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind. And anxiously meditating on everything, and with mind deprived of its equanimity by grief, he sent a messenger unto vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarāshtra's palace. And as soon as he came, the monarch asked him in great anxiety (about how the Pāndavas had left Hastināpore."

Thus ends the seventy-ninth Section in the Anudyuta of the Sabhā Parva.

Section LXXX.

(Anudyuta Parva continued.)

Vaiçampāyana said,—"As soon as Vidura endued with great foresight came unto him, king Dhritarāshtra the son of Amvikā timidly asked his brother,—'How doth Yudhishthira, the son of Dharma, proceed along? And how Bhimasena? And how Arjuna? And how the twin sons of Mādri? And how, O Kshatta, doth Dhaumya proceed along? And how the illustrious Draupadi? I desire to hear everything, O Kshatta, Describe to me all their acts!'

Vidura replied,—'Yudhishthira the son of Kunti hath gone away, covering his face with his cloth. And Bhima, O king, hath gone away, looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king, spreading sand-grains around. And Sahadeva the son of Mādri hath gone away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishnā hath gone away, covering

her face with her dishevelled hair, following in the wake of the king, weeping and in tears. And, O monarch, Dhaumya goeth along the road, with *kuça* grass in hand, and uttering the awful *mantras* of the *Sāma Veda that relate* to Yama!'

"Dhritarāshtra asked,—'Tell me, O Vidura, what is it that the Pāndavas are leaving Hastināpura in such varied guise!'

"Vidura replied,—'Though persecuted by thy sons and robbed of his kingdom and wealth, the mind of the wise king Yudhishthira the just hath not yet deviated from the path of virtue. King Yudhishthira is always kind, O Bhārata, to thy children! Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open his eyes. *I should not burn the people by looking at them with angry eyes,*—thinking so, the royal son of Pāndu goeth covering his face! Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth so! *There is none equal to me in strength of arms,*—Thinking so, Bhima goeth, repeatedly stretching forth his mighty arms! And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms! And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gāndiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. And, O Bhārata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his face, thinking,—*None may recognise me in this day of trouble.* And, O exalted one, Nakula goeth staining himself with dust, thinking, *Lest otherwise I steal the hearts of the ladies that may look at me.* And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying, —*The wives of those for whom I have been reduced to such a plight, shall,—on the fourteenth year hence, deprived of husbands and sons and relatives and dear ones, and smeared all over with blood, with hair dishevelled and all in their feminine seasons,—enter Hastināpore having offered oblations of water (unto the names of those they will have lost).* And, O

Bhārata, the learned Dhaumya with passions under full control, holding the *kuça* grass in his hand and pointing the same towards the south-west, walketh before, singing the *mantras* of the Sāma *Veda* that relate to *Yama!* And, O monarch, that learned Brāhmana goeth, also signifying,—*When the Bharatas shall be slain in battle, the priests and preceptors of the Kurus will thus sing the Sāma mantras (for the benefit of the deceased)!* And the citizens, afflicted with great grief, are repeatedly crying out,—*Alas! Alas! Behold our masters are going away! O, fie on the Kuru-elders that have acted like foolish children in thus banishing the heirs of Pāndu from covetousness alone! Alas, separated from the sons of Pāndu we all shall become masterless! What love can we bear to the wicked and avaricious Kurus?*—Thus, O king, have the sons of Kunti, endued with great energy of mind, gone away,—indicating, by manner and signs, the resolutions that are in their hearts! And after those foremost of men had gone away from Hastināpore, flashes of lightning appeared without clouds in the sky, and the earth itself began to tremble. And Rāhu came to devour the Sun, although it was not the day of conjunctions. And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bhāratas as the consequence of thy evil counsels!'"

Vaiçampyāyana continued,—"And, O monarch, while king Dhritarāshtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the celestial *Rishi* Nārada surrounded by the great *Rishis*. And appearing before them all, he uttered these terrible words;—'On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna.' And having said this, that best of celestial *Rishis*, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and

Cakuni the son of Suvala, regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dusçāsana and Karna and all the Bhārata, said,—'The Brāhmanas have said that the Pāndavas of celestial origin are incapable of being slain. The sons of Dhritarāshtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme. I cannot abandon them. The sons of Pāndu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the *Brahmacharya* mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bhārata, the king performed a sacrifice for obtaining a son (that should slay me), Aided by the ascetic power of Yāja and Upayāja, Drupada obtained from the (sacrificial) fire a son named Dhrishta-dyumna and a daughter, *viz.*, the faultless Krishnā, both risen from the sacrificial plat-form. That Dhrishtadyumna is the brother-in-law of the sons of Pāndu by marriage, and dear unto them. It is from him, therefore, that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore, it is from him that I have great fear. That slayer of all foes, the son of Pārshata, hath taken the side of the Pāndavas. I shall have to lose my life if he and I have ever to encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas! *Dhrishta-dyumna is the destined slayer of Drona*,—this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come! Do, without loss of time, what may be beneficial unto thee! Think not that everything hath been accomplished by sending the Pāndavas into exile! This thy happiness will last but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base. Perform various kinds of sacrifices, and

enjoy, and give, O Bhārata, everything thou likest! On the fourteenth year hence, a great calamity will overwhelm thee!'"

Vaiçampāyana continued,—"Hearing these words of Drona, Dhritarāshtra said,—'O Kshatta, the preceptor hath uttered what is true! Go thou and bring back the Pāndavas. If they do not came back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing!'"

Thus ends the eightieth Section in the Anudyuta of the Sabhā Parva.

Section LXXXI.

(Anudyuta Parva continued.)

Vaiçampāyana said,—"Defeated at dice, after the Pāndavas had gone to the woods, Dhritarāshtra, O king, was overcome with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, 'O lord of the earth, having now obtained the whole earth with all its wealth, and sent away the sons of Pāndu into exile, why is it, O king, that thou grievest so?'

"Dhritarāshtra said,—'What have they not to grieve for who will have to encounter in battle those bulls among warriors—the sons of Pāndu—fighting on great cars and aided by allies?'

"Sanjaya said,—"This, indeed, is thy graceful act, O king, this great hostility that is inevitable and that will assuredly bring about the wholesale destruction of the whole world! Forbidden by Bhishma, by Drona, and by Vidura, the wicked-minded and shameless son Duryodhana sent his *Suta* messenger commanding him to bring into court the beloved and virtuous wife of the Pāndavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh. The time that bringeth on destruc-

tion doth not come with upraised club and smash one's head. On the other hand, the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Pānchāla into the court. Who else than Duryodhana—that false player at dice—could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishnā, then in her season, attired in one peice of stained cloth, when brought into the court cast her eyes upon the Pāndavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every object of enjoyment, and plunged into a state of bondage! Bound by the tie of virtue, they were then unable to exert their prowess! And before all the assembled kings Duryodhana and Karna spake such cruel and harsh words unto the distressed and enraged Krishnā undeserving of such treatment! O monarch, all this appeareth to me as forbidding fearful consequences!'

"Dhritarāshtra said,—'O sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth! Can it be possible that even a single son of mine will live? The wives of the Bhāratas, uniting with Gāndhāri, upon beholding the virtuous Krishnā, the wedded wife of the Pāndavas, endued with beauty and youth, dragged into the court, set up a frightful wail! Even now, along with all my subjects, they weep every day! Enraged at the ill treatment of Draupadi, the Brāhmanas in a body performed not that evening their *Agnihotra* ceremony. The winds blew mightily as they do at the time of the universal dissolution. There was a terrible thunderstorm also. Meteors fell from the sky, and Rāhu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaffs fell down foreboding evil unto the Bnāratas! Jackals began to cry frightfully from within the sacred fire chamber of Duryodhana, and asses from all directions began

to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vāhlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishnā and said,—*I will grant thee boons, O Krishnā, indeed, whatever thou wouldst ask!* The princess of the Pānchāla there begged of me the liberation of the Pāndavas. Of my own motion I then set free the Pāndavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me,—Even this will prove the destruction of the Bharata race, *viz.*, this dragging of Krishnā into the court! This daughter of the king of Pānchāla is the faultless Cree herself. Of celestial origin, she is the wedded wife of the Pāndavas. The wrathful sons of Pāndu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Pānchālas suffer this in silence. Supported by Vāsudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Pānchāla host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. Those kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pāndu is what seemeth to me to be the best! The sons of Pāndu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarāsandha was slain in battle by Bhima with his bare arms alone! Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pāndu! Without scruples of any kind, unite the two parties, O king! And if thou actest in this way, thou art sure to obtain good luck, O king!—It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son!'"

Thus ends the eighty-first Section in the Anudyuta of the Sabhā Parva.

SABHA PARVA FINIS.

AKSHARA GRANTHALAYA
ACC.NO. S032213